

SERIOUS
E S S A Y S
ON THE
T R U T H S
OF THE GLORIOUS
G O S P E L,
AND THE
VARIOUS BRANCHES
OF
VITAL EXPERIENCE.

For the Use of True CHRISTIANS.

By JOHN RYLAND, Junior, of *Northampton*.

THE SECOND EDITION, CORRECTED AND ENLARGED.

L O N D O N,

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M D C C L X X V.

Quoted



P R E F A C E.

UNDER the Old-Testament dispensation, an handful of goats hair for the service of the tabernacle was accepted^a; and, in the New-Testament, the poor widow's casting but two mites into the treasury, is recorded to be kept in remembrance to the end of time^b. There also we are told, that the God of angels was not displeased with the hosannas of children^c. He changeth not^d. The praises of such are still equally acceptable; and out of their mouths, He hath not only perfected praise^e, but ordained strength^f: He is not only pleased with their lisping out His glories, but He will make them of use to His cause; for there is no restraint with Him to work by many or by few^g, by the mighty or by the feeble^h; seeing he can give strength to them that have no mightⁱ: yea, He chuseth to work by the weak things and by the foolish things^k, that He may thus stain all human glory, and the pride of created beauty, wisdom

^a Exod. 35. 6.

^b Luke 21.

^c Matt. 21. 15.

^d Mal. 3. 6.

^e Matt. 21. 16.

^f Ps. 8. 2.

^g 1 Sam. 14. 6.

^h Amos 5. 9.

ⁱ Isa. 40. 29.

^k 1 Cor. 1. 27.

and strength^l, and shew the excellency of the power to be HIS own, both in the affairs of providence and of grace^m. Thus HE used rams horns to throw down strong wallsⁿ: HE made a weak woman conqueror over an experienced general, both in the case of *Sifera* and in that of *Abimelech*^o. Through HIM, a ruddy shepherd boy slew a lion and a bear, and the more dreadful monster who frightened the armys of *Israel*^p, as easily as the former scattered his timorous sheep. HE can make as good wine with pure water, as with the blood of the grape^q; and as good eye-salve of clay, as of the apothecary's ointment^r. HE teacheth worms to thresh mountains^s; and the reputed son of the carpenter can, of bruised reeds, make pillars for the temple of HIS GOD^t. As I then know that HE can send by whom HE will send; that HE can make the lame to run of HIS errands, and teach the tongue of the stammerer to speak plainly for HIM, instead of saying, "LORD, I cannot speak, I am a child^u;" I would cry out, "Open, THOU, my mouth, that I may shew forth THY praise." I desire only that my GOD may be glorified; and with that view have I consented to this publication.

^l Isa. 23. 9.^m 2 Cor. 4. 7.ⁿ Josh. 6. 20.^o Judg. 5. 26. and 9. 53.^p Ps. 78. 71.¹ Sam. 17. 34, 24. 50.^q John 2. 9, 11.^r 1 John 9. 15.^s Isa. 41. 14, 15.^t Matt. 13. 55. and 12. 20. Rev. 3. 12.^u Isa. 35. 6. and 32. 4.

Jer. 1. 6.

P R E F A C E.

v

For these five or six years I have amused myself at times with attempting to write poetry (if I may call what I have written by that name) and above four years ago the LORD called me by HIS grace. (I know no humility in questioning it, or in shamming to question it; I neither bought HIS love, nor so much as sought it; nor can I account for it any other way than this: "HE hath mercy on whom HE will have mercy"; and so HE had mercy on me: Therefore I ought to own it, and I will, that he may get praise^x; for nothing can more shew the exceeding riches of HIS grace, than HIS chusing such a one as me^y. I did not chuse HIM^z, nor ever should; nay, but I loved idols^a, and after them I would go; I had gone after them to hell, if CHRIST would have let me; but HE had chosen me, and would not let the devil nor (a worse enemy than all the devils in hell, HE would not let my -) *self* pluck me out of HIS hands^b. Therefore having been ordained to eternal life, I was enabled to believe; and HE, who is the everlasting Father, having put me among the sons, sent forth HIS SPIRIT into mine heart, to work all his works in me^c.) Since that time, my poems have been chiefly on religious subjects; some of which having been seen by several Christian friends, who have signified their approbation

^w Rom. 9. 15.

^x Ps. 66. 16.

^y Mark 5. 19. Eph. 2. 7.

^z John 15. 16.

^a Jer. 2. 6.

^b Jude 1. John 10. 28.

^c Acts 13. 14. Isa. 9. 6. Jer. 3. 19. Gal. 4. 6. Isa. 26. 12.

of them, and their desire to have a few of them published, which they hoped might be neither disagreeable nor useless to many of the LORD's people, I was persuaded to consent.

The principles upon which I go, and which I hope by the grace of GOD eternally to abide by, are—That the triune JEHOVAH, having made all things for HIMSELF, and having an undoubted right to do what HE will with HIS own creatures, governeth them all according to HIS predetermined plan^d—That as to mankind, HE hath chosen a remnant, whom HE hath loved with an everlasting love^e. Which love and choice was not made on account of any seen or foreseen excellence in the objects of it; who were chosen, not because they *were*, or *because* they *would be*, but that they *might be* holy^f. That all mankind falling in *Adam*, the rest were left in this ruin; and, being utterly unable to extricate themselves out of it, the non-elect are for wilful acts of unbelief condemned and perish^g. But GOD's elect alone are delivered from the curse due to all men, by their GOD and Savior JESUS CHRIST, who entered into a covenant with the FATHER and SPIRIT for them; wherein HE gave HIS word and oath, that HE would be their head and surety; and,

^d 1 John 5. 7. Prov. 16. 4. Rom. 9. 21. Eph. 1. 11.

^e Rom. 11. 5. Jer. 31. 4. ^f Deut. 7. 7. and 9. 5, 6. Eph. 1. 4.

^g Rom. 5. 12, 19. and 11. 7. John 10. 26. and 6. 37.

taking upon HIM their nature, would make satisfaction to the injured justice and purity of GOD, by both obeying and suffering in their stead; that thus HE might not only procure them a free pardon, but bring in an everlasting righteousness, in which they shall be presented before GOD, with exceeding joy, and without spot^h. All which HE finished in the fulness of time, being born of a virgin, made under the law, and at length not only dying the cruel and cursed death of the cross, but HIS soul being made an offering for sin, HE being made sin and a curse for usⁱ. After which HE testified the perfection of HIS satisfaction, by HIS rising from the dead, and ascending to the right hand of GOD, where HE ever sitteth to make intercession for HIS people^k.—That all mankind are utterly abominable in the sight of GOD, not only as the sin of their first father is justly imputed to them, but as they derive from him, and bring into the world with them, a sinful nature, whereby they are inclined to evil alone, and to all evil, and are the subjects of a total contrariety and enmity to holiness^l: which enmity nothing can subdue, which depravity nothing can change, or produce in

^h Psa. 79. 2, 8. 2 Sam. 23. 5. Isa. 42. 6. Jer. 31. 32, 33. Heb. 9. 15. Isa. 53. 11, 12. Heb. 10. 5, 7, 10. and 13. 10. Dan. 9. 24. Jude 24. John 17. 4. ⁱ Gal. 4. 4. Phil. 2. 8. Isa. 53. 10. 2 Cor. 5. 21. Gal. 3. 13. ^k Acts 2. 24. ^l 1 Pet. 1. 3, 18—21. Heb. 7. 25. ^l Rom. 3. 10—20. and 5. 12. Gen. 5. 3. Psa. 51. 5. and 58. 3. Rom. 8. 7.

the heart a contrary principle thereto, but the almighty, sovereign, free operations of GOD the SPIRIT, who will in HIS own time work certainly, powerfully ^m, effectually and lastingly, upon each of HIS elect, creating them anew, giving them a new heart and new spirit; producing in their understanding a perception of the evil of sin, the beauty of holiness, and the fitness of CHRIST to save them; and, in their will and affections, an inclination to holiness; and a disposition to take CHRIST for their own, and that as Prophet and King, as well as a Priest ⁿ—That all who are thus wrought upon were elect, and then (but not till then) have a pleadable right to CHRIST ^o; or ground and authority to look upon themselves as interested in HIM, in HIS everlasting love, in HIS blood, HIS righteousness, and every blessing, which through HIM flows to HIS people—All who think well of CHRIST, who would gladly take a *whole* CHRIST for their own (by a *whole* CHRIST, I mean CHRIST as King to rule over them, as well as Priest to atone for them) may and ought to be encouraged to believe HIM to be their own P, without being set to get such or such a measure of legal repentance and fitness for CHRIST (as some

^m 1 Cor. 2. 4. John 6. 44, 65. Jer. 13, 23. Eph. 2. 1. Psal. 110. 3. John 6. 63. and 1. 13. ⁿ 1 Theff. 2. 13. Rom. 11. 29. Eph. 2. 8. Acts 5. 31. Psal. 51. 10. John 16. 8. 1 Kings 8. 38. ^o 1 Pet. 2. 7. 1 John 5. 1. 1 Cor. 12. 3. Rom. 7. 22. John 1. 12. P 1 Pet. 2. 7. 1 Cor. 12. 3. Matt. 5. 6.

talk)

(talk) before they may come to HIM ; seeing CHRIST alone can give repentance, and the only good repentance is produced by a sense of HIS dying love¹ — True believers, after calling, though they have the habit of faith, may often want the lively acts thereof ; yet is assurance a blessing that many are favored with, and the more true comfort a Christian hath, the more holiness will he have² ; but absolute perfection is not attainable by any one in this life³ : yea, the elect, after calling, may fall foully, though never shall one finally, or even totally⁴ ; if this could happen, CHRIST must be an eternal loser, for who could pay back, not gold, nor silver, nor worlds, but blood and soul-rending pangs, occasioned by the wrath of an infinite GOD ? and therefore, wherever in consequence of HIS eternal love, the LORD hath given grace in the least degree, HE will carry on HIS work, and crown all with glory⁵.

These, I say, are the principles which my soul loveth, and would pray eternally to adhere to : if there be one word contrary to, or inconsistent with them, slipped

¹ Acts 5. 31. Zech. 12. 10. Ezek. 36. 31. and 20. 43. and 16. 63. ² Rom. 14. 17. Neh. 8. 10. ³ Psal. 119. 96.

⁴ Rom. 7. Dan. 11. 35. 2 Chron. 32. 31. ⁵ Phil. 1. 6.

John 20. 28, 29. 1 Pet. 1. 18—20. Isa. 53. 10, 11. Jer. 31. 3.

John 6. 37, 39. Psal. 74. 11.

inadvertently

inadvertently into these poems, with my whole soul and spirit would I retract and disavow it, as not according to the law and the testimony.

I only add the following poems are placed in chronological order, as they were composed : some of them written three or four years ago, in which I have made but little alteration. I am very sensible that the youth and the small abilities of the writer will be plainly discoverable—So be it—what is here is my own—none else may claim the bad ; and whatever is otherwise is mine, though the praise is not, for the LORD my GOD brought it to me ^w. If HE bleſs this to any, the meanest of HIS children, it is enough. As to manner, I have not aimed to please critics ; as to matter, I have not feared to displease Arminians. If the plain children of GOD, (in whose account the experimental sweetness of *Erskine* or *Davis* is far preferable to the sublimity of *Milton*) are either pleased or profited, let them help me to give the praise to their master, for the honor put upon HIS and their

Unworthy servant

Northampton,
January 1, 1771.

J. R Y L A N D, Jun.

P. S. I would here beg leave to add a few words more particularly concerning the *time* of justification, as some lines in the following essays, especially No. 117, express a little difference of judgment from some Christians, whom (be they ever so good or great) I cannot entirely agree with in this point, till I am convinced that the scriptures of God are on their side; I mean such who hold, that a man is in *no sense* justified till he believe.

Perhaps many worthy *Calvinists*, would not so angrily have opposed (what I account) the evident truth, but for want of making some easy and proper distinctions, such like as are absolutely requisite to reconcile many apparently opposite, but really consonant passages in the Bible. Some such are certainly necessary in treating of justification; else a man must either cleave to *Paul*, and utterly reject *James*; or else he must set up *James* in opposition to *Paul*: whereas, if we understand the one, when he says absolutely, “a man is justified by faith without the deeds of the law*,” to be speaking of justification in the sight of God, and the other who declares, “a man is justified by works†,” to be speaking of justification in the sight of the world, which is the only proof and certain consequence of the former, we shall find both cordially harmonize. Now the very word *justify*, requires a threefold distinction to be made, as itself hath a threefold import, *viz.* *to make righteous*, which is its literal meaning; *to account righteous*, in which it is often used in scripture; and taken in a forensic sense it signifies *to declare*

* Rom. 3. 21.

† James 2. 24.

a person

a person to be *righteous**. The same distinction is requisite, if we consider the Author of our justification: in the first sense, it is the peculiar work of GOD the SON; in the second, it is especially, though not exclusively to be ascribed to the FATHER; and, taken in the last sense, it is mainly, though not exclusively the office of the HOLY SPIRIT*. Hence we are said in different places to be justified by *grace*; by *CHRIST*, *His obedience*, *His blood*; and, in others, by the *SPIRIT* and *by faith*. And here I would observe, that *making righteous*, and *accounting righteous*, Must precede *declaring* any one *righteous*; also the particular work of the FATHER and SON precedes the particular work of the SPIRIT, for which reason justification is sometimes spoke of as past, at others as future.

But again, *Paul* says expressly, that a man is “ justified by faith†,” (some indeed would read the words, “ therefore being justified, by faith we have peace with GOD,” but the transposing of the comma is needless.) This phrase might be used chiefly of *declarative* justification, but however it may well comprehend much more. I conceive justification by faith may be considered as threefold, (I hope it will be excused if I enlarge here a little) there is,

* Let me intreat the reader candidly to examin the above remarks, comparing the following scriptures.

I. Rom. 3. 34. Tit. 3. 7. Rom. 8. 33. and 4. 5, &c.

II. Rom. 4. 25. and 5. 16. and 5. 9—19. &c.

III. 1 Cor. 5. 11. Gal. 3. 8. Rom. 3. 26, 28. Acts 13. 39, &c.

† Rom. 5. 1.

First

First, A SECRET JUSTIFICATION IN THE SIGHT OF GOD, WHICH IS BY THE OBJECT OF FAITH. This was before calling, yea from eternity. This appears to me a scriptural doctrine; and therefore, neither the opinion of great men, nor much less the nickname of eternal nonsense, (which alone is so often counted an effectual confutation of it by those who have nothing else to bring) make me ashamed to avow it, or the concomitant doctrines of secret union and adoption. I have not here a proper opportunity of defending it at large, nor is such a defence needful. I only refer the reader to the following scriptures. Num. xxiii. 21. Rom. viii. 33. 2 Cor. v. 19. Rom. iv. 5. and v. 10. Eph. i. 5. Jude i. Isa. ix. 6. Note, CHRIST is never called Father with respect to the Godhead; it must signify that HE is from everlasting the *Father* of his people, Gal. iv. 6. Psa. cx. 3. John xi. 52. Prov. viii. 31. How could CHRIST love his people with a love of complacency, considered only as sinners, and not looking on them as comely in his own comeliness? Luke xv. 24. Cant. viii. 8. Luke xiii. 8.—If any man would use argument instead of *profane ridicule* to oppose this doctrine, let him attack some pamphlets of that glory of the divines of *England*, and of the protestant world, the late excellent, (though too little known) Mr. *John Brine*, especially his answer to Mr. *Bragge*; though the author is no longer in this world to defend his arguments, if fairly used, they are strong enough to defend themselves.

Secondly, THERE IS A DECLARATIVE AND PERSONAL JUSTIFICATION IN THE SIGHT OF A MAN'S OWN CONSCIENCE,

SCIENCE, WHICH IS BY THE ESSENCE OF FAITH. Which is either, 1. *Pleadable, by the habit of faith* (I mean by the habit of faith, that habitual esteem for CHRIST, and disposition of the soul to take HIM for its own, which is wrought therein at regeneration, and which at the worst of times cannot be totally lost.) 2. *Sensible, by the acts of faith* (by the acts of faith, I mean the lively exercise of that grace, whereby I am made sensible of that right to look upon CHRIST as my own, which I had when first called, but of which I may at times be ignorant, and call it in question, through temptation and unbelief.) Now the implantation of the habit of faith, gives me a *right* to believe myself justified; and the drawing forth of faith into exercise, gives me the *knowledge* of that right. Thus is a man justified by faith, *i. e.* in the sight of his own conscience; before the implantation of which grace, though an elect person is clear in the sight of God, he can not know it, nor has any right to believe himself either justified or elected. As we ever assert this, it appears, those who charge our doctrine with a licentious tendency, do lye, especially as we maintain,

Thirdly, That there will follow an OPEN AND PUBLIC JUSTIFICATION IN THE SIGHT OF THE WORLD, BY THE FRUITS OF FAITH. Where ever there is true faith wrought in the soul, it will appear and shew itself by works, thereby manifesting to the world the right, which every subject of it hath, to believe himself justified. For as *Richardson* (that good, *Antinomian*, falsely so called) well says "Fire shall as soon cease to burn, as such shall cease to obey
 GOD *."

God *." Vital faith will shew itself by works; and the stronger a believer's faith is, the more will he seek to glorify GOD †: though it must be owned, that many imperfections attend the best in this life, yet in the weakest Christian, at the worst of times, an holy nature will produce holy volitions ‡. Though CHRIST's sheep, through weakness, may fall into the mire of sin, they will not, like swine, swallow in it; sin is their greatest plague: and this may be their comfort, that though grace consists not in the eradication of lust, but in the implantation of another principle; nor is the old man destroyed by amputation, but by a gradual weakening in every part, (in some more perhaps, and in others less, but) not one limb is totally destroyed till death; yet it is certain, that his days are numbered and shall be finished; he shall never recover of the wound given him in regeneration; though he seem at times to revive, his revivals are like those of one in dying agonys, as after he hath some time been lying still and quiet, wholly spent, and but just able to draw breath, it may be, the disorder suddenly gets into his head, he revives, he raves, and is stronger than when in health, six or seven men can scarce hold him; but his strength is an unsound strength, soon gone, and then he is weaker than ever, it is only a sure token of approaching death: so it is often with a believer's corruptions.

But I have rather wandered from my subject.—I return to it only to add, that if any one would see what is far-

* Divine Consolations, new edition, printed at Bristol, 1761.
page 242.

† James 2. 17. 18. Rom. 4. 20.

‡ Rom. 7. 18, 20.

the

ther to be said on our side, either with a view to his confirmation in the truth, or with intent to answer it as a reputed error, I would refer him (beside the pamphlets of Mr. Brine already mentioned) to Dr. Gill's *Body of Doctrinal Divinity*, vol. 1. book 2. chap. 5. where this point is clearly explained, and unanswerably defended.

See also Dr. Gill's *Doctrin of Justification by the Righteousness of CHRIST maintained*, 3d. edit. Keith, 1750; price 1s. and, *The Doctrins of God's everlasting Love to his Elect, and their eternal Union with CHRIST, defended: in a Letter to Mr. Abraham Taylor*: See also Dr. Herman Witsius's *Animadversiones Irenicæ*, cap. x. ubi tract. *Quam ex hoc fides ad Justificationem habeat*, a choice little piece of polemical divinity, as the late Mr. Hervey justly styles it: *Theron and Aspasio*, vol. 2. let. 5.—And if any should light on Mr. Eyre's *Vindiciæ Justificationis gratuitæ*, he may there see *Objections* of Mr. Woodbridge, Cranford, and Baxter, considered and refuted at large.

20 MA 59

SERIOUS ESSAYS

O N

EXPERIMENTAL RELIGION,

ATTEMPTED IN

V E R S E, E T C.

I.

COMPOSED IN JANUARY, MDCCLXVIII

MY BELOVED IS MINE, AND I AM HIS.

1. **M**Y soul seraphic pleasure feels,
When CHRIST to me HIMSELF reveals;
Describes HIS love, and all the while
Looks on me with a godlike smile.
Cant. i. 2. and ii. 6. Jer. xxxi. 3.

B

2. I

2 S E R I O U S E S S A Y S O N

2. I love, I love; I glow, I burn;
But cannot make a fit return:
Scarce can I speak, my speech is lost,
In such admiring transport lost.

Cant. viii. 5. 1 Chron. xvii. 16.

3. I burn, I burn: th' extatic flame
Hath seiz'd my soul, o'erruns my frame;
I'm sick of love; o'er my dim eyes
A dark thick film begins to rise.

Cant. vi. 12. and ii. 5.

4. My charming GOD HIS glory shades,
And with a veil HIS face o'erspreads;
Else wou'd my love have stopp'd my veins,
I'd dy'd, and sunk to earth again.

Exod. xxxiii. 22, 23, 20.

II.

COMPOSED IN JANUARY, MDCCLXVII.

MY BELOVED HAD WITHDRAWN HIMSELF.

1. **O** JESUS, Beauty of the skys!
To THEE my supplications rise:
To THEE, the fairest of the fair!
To THEE, whose graces countless are:

EXPERIMENTAL RELIGION.

3.

To THEE I pray, whose name is Love;
O come, and hence no more remove!

Psaln lxxxiii. 25. Cant. v. 10, 16. 1 John iv. 8.

2. Almighty CHRIST, hast THOU not heard

My former pray'rs to THEE preferr'd?
Thou canst not change, then answer now,
THINE ear with kind attention bow:
O come again, celestial Guest,
In THINE effulgent glories drest.

Matt. xxviii. 18. Job xxix. 2. Heb. xiii. 8. Rev. iii. 20.

3. Once didst THOU leave th' almighty SIRE!

Cam'st from yon high ærial spire:
No thunders did before THEE fly,
No lightnings gleam'd along the sky;
No pitchy car convey'd the GOD;
No fire, no hail prepar'd HIS road.

4. No furious whirlwind blew around,

No raging earthquake shook the ground;
But on a golden cloud HE flew,
Which love and mercy gently drew;
As in my blood I walt'ring lay,
They lightly to me wing'd their way.

Isaek. xvi. 5, 6.

5. Then leaping down on earth, HE stood,
Griev'd to behold me smear'd with blood;
With love and pity sweetly smil'd,
And thus my JESUS question'd mild:

B 2

" Say,

SERIOUS ESSAYS ON

“ Say, sinner, say, what danger made
“ Thee call the SAVIOR to thine aid ?”

6. Then when I told THOU wash'd me clean
From all my filthiness and sin :
THOU lov'dst me then, nor lov'dst alone,
But didst the wondrous passion own ;
And then I felt my bosom burn
With some small ardor in return.

Ezek. xvi. 9, 8. Job xxix. 3.

7. Lover Eternal, come once more,
Again THY presence I implore :
Return to tarry in my soul ;
These lusts that griev'd THEE, LORD, controul.
Come, and rekindling love's fierce fire,
Give me THYSELF, my soul's desire.

John xiii. 1. and xiv. 23.

III.

JANUARY, MDCCLXVII.

THAT SHALL PUT GLADNESS INTO MY
HEART.

1. JESUS, King of love and grace,
From me hide not thus THY face ;

Break

EXPERIMENTAL RELIGION.

5

Break thro' ev'ry cloud, and shine
On me with THY rays divine.

Lam. iii. 2. Mal. iv. 2.

2. THOU, who art th' incarnate GOD,
In mine heart make THINE abode :
Come, dear LORD, and come to stay,
Not just smile, and go away !

Jer. xiv. 8.

3. Let not clouds THY face eclipse,
Let not anger seal THY lips :
THY fair count'nance let me see ;
With THY sweet voice speak to me.

Lam. iii. 44. Cant. ii. 14.

4. Take the foxes unbelief,
And these doubts which cause my grief ;
They the tender grapes annoy ;
Kill them, lest they kill my joy.

Cant. ii. 15.

5. Vainly is rough winter gone,
Vainly shall the spring come on,
Without I my JESUS see,
Nature's charms are nought to me.

Psalms iv. 6.

6 SERIOUS ESSAYS ON

6. Rise then, Sun of righteousness,
Me with THY sweet beamings blest;
Winter then may stay or flee,
LORD, 'tis all alike to me.

Hab. iii. 17, 18.

7. If in life I have thy grace,
And at death behold thy face;
Life may stay, or life may flee,
LORD, 'tis all alike to me.

Phil. i. 21.

IV.

JANUARY, MDCCLXVIII:

HEREIN IS LOVE!

1. **I**S JESUS mine? The GOD that dy'd?
Have I in HIM a part?
And, in the fountain of HIS side,
Hath HE made clean mine heart?

Zech. xiii. 1.

2. The leopard sure may change his spots,
Or Ethiop his skin:
My GOD effaces deeper blots,
Foul blots that lie within.

Jer. xiii. 23.

3. The

EXPERIMENTAL RELIGION.

3. The pitchy night may now be made
To blaze like brightest day;
The LORD makes bright the blackest shade,
Thick darkness takes away.
Isa. ix. 2. 1 Ps. ii. 9. 2 Cor. iv. 6.

4. "Can you be saved? Impossible;
"It surely cannot be."
Yes; CHRIST can turn to heav'n an hell;
Can save a wretch like me.
Heb. vii. 25.

5. "Shall you be sav'd? Improbable
"That you should mercy find:
"If CHRIST can turn to heav'n an hell,
"He may not have a mind."

6. Yes, cursed unbelief, the LORD
Will vilest rebels save:
JESUS can grace to me afford,
And I that grace shall have.

7. Thus in HIS word the promise runs,
"Whoever seeks shall find;
"Who asks shall have; my mercy's door,
"I open to mankind."
Matt. vii. 8. John vi. 37.

SERIOUS ESSAYS ON

8. " But did you ever ask or knock,
 " Or seek for grace divine ?"
 Yes ; in thy strength, O CHRIST, my rock,
 I have : the praise be THINE.
Psalm xxvii. 8.

V.

FEBRUARY, MDCCLXVII.

HE COMETH LEAPING UPON THE MOUNTAINS.

WHO's this ? who's this ? that comes so fast,
 Leaping o'er mountains in HIS haste * ;
 With wounded side of purple dye,
 Trav'ling in pomp and majesty † ?
 'Tis THEE, my best beloved THEE,
 At whose approach my troubles flee.
 Like a young roe, HE runs, HE leaps,
 At once o'er many hills HE steps ‡.
 Behold the GOD ! my soul rejoice ;
 10. I see HIS face, I hear HIS voice :
 His countenance, how lovely fair || !
 His honey'd words, how sweet they are § !

* Cant. ii. 8.

† Isa. lxiii. 1.

‡ Cant. ii. 17.

|| Cant. ii. 14.

§ Cant. v. 16.

HE comes to clasp me to HIS breast *;
 HE comes, HE comes to be my guest †:
 And art THOU then, O JESUS, mine?
 THOU art, O SAVIOR, all divine †!
 Yes, THOU art mine: What need I more?
 O, who can multiply my store ||!
 Mine heart shall heed no creature-call;

20. CHRIST's mine, and CHRIST is all in all §.
 Who fills all worlds, hath fill'd mine heart;
 For idols left no place nor part **.
 If larger thousand times it were,
 No room, no love had I to spare:
 For CHRIST will 'midst ten thousand shine ††
 Most fair, most comely, most divine.

THOU altogether lovely art ††;
 Nor doth THY face excel THINE heart:
 Pity doth soon THY bosom move;

30. THY breast, THY heart, THYSELF is love |||.
 And like a seal, my name's imprest §§
 Upon THINE arm, upon THY breast;
 Indelible it ever stands,
 Grav'd on the palms of both THINE hands ***.

CHRIST's love to me is ever sure,
 It will beyond the grave endure:

* Isa. xl. 11.

† Rev. iii. 20.

‡ Cant. ii. 16.

|| 1 Cor. iii. 22.

§ Col. iii. 11.

** Hof. xiv. 8.

†† Cant. v. 10.

‡‡ Cant. v. 16.

||| 1 John iv. 8.

§§ Cant. viii. 6.

*** Isa. xlix. 16.

10 SERIOUS ESSAYS ON

- Tho' never purchas'd, as I own,
Waters can't quench it, floods can't drown * :
Wrath, sin and unbelief, in vain
Begin th' attack, it will remain :
Tho' floods of earth and hell assail
42. They can't o'er JESU's love prevail.

* Cant. viii. 7.

VI.

REV. XXII. 17.

1. **C**OME, ev'ry truly thirsty soul,
(Thus doth the SPIRIT cry)
The streams of life beside you roll,
And will not finners buy !
2. No longer toil for what is nought,
Nor strive to take your fill
Of husks and dust ; which when you've got,
Ye will be hungry still.
Isa. lv. 1. Luke xv. 16. Gen. iii. 14.
3. Come (saith the Bride) ye finners, come,
And taste of living springs :
In vain for other joys ye roam,
All other sweets have stings.

EXPERIMENTAL RELIGION. 11

4. O did ye know the peace we find,
In what the world dislikes ;
Ye'd haste to come with willing mind,
Nor shou'd ye vainly seek.

5. O! let the soul that thirsts indeed,
With boldness come along ;
Drink deep, here's more than he can need,
Nor mind yon scoffing throng.

Cant. v. 1.

6. Let them the living floods despise,
And wisdom's ways disdain ;
The time will come when they with sighs
Shall ask one drop in vain.

Luke xvi. 24.

VII.

MDCCCLXVII.

THEE, JESUS, THEE, my dearest LORD,
My lyre shall sound with ev'ry chord ;
My tongue shall never cease to tell
How THOU redeem'st my soul from hell ;
How THOU my debt immense didst pay,
Which wealth of worlds cou'd ne'er defray.

I sin

12 S E R I O U S E S S A Y S O N

- I sin and Satan only serv'd,
 And hell, the lowest hell deserv'd ;
 But CHRIST my chastisement did bear * ,
10. And all my stripes laid on HIM were :
 Just like a sheep I went astray † ,
 Refus'd to tread the narrow way ‡ ;
 In sorrow, anguish, and distress,
 I wand'red thro' this wilderness § .
 But by my gracious Shepherd sent,
 To seek my soul, HIS servants went
 Amidst the hedges and highways § .
 Where want her sable scepter sways,
 They found me, ruin'd, lost, oppress'd,
20. And bade me to the marriage-feast ;
 Wretched, and miserable, and blind ** ,
 The vilest of the human kind ;
 Naked, and poor, and full of sin,
 A leper filthy and unclean.
 Tho' such I was, they bade me come,
 And said, " For such as thee there's room ;
 " Thou shalt the marriage-supper taste,
 " Thou on the bread of life shalt feast."

- O, what amazing love was this,
 30. To raise so mean a wretch to bliss !
 Heav'n to eternity must be
 Amaz'd at grace, so rich, so free !

* Isa. liii. 6.

|| Deut. xxxii. 10.

† Isa. liii. 6.

§ Luke xiv. 23.

‡ Matt. vii. 14.

** Rev. iii. 17.

Why was I call'd before my brother?
 Why was I sav'd, and not another?
 Lay there in me some excellence,
 T' allure and charm Omnipotence?
 No, no, alas! I differ'd not
 From *Adam's* other sons in aught;
 Except in this I did excel,
 In serving sin, deserving hell.
 Nothing, I'm sure, the LORD cou'd move,
 But free, discriminating love;
 His own good-will made JESUS dye,
 To raise a rebel to the sky.
 To HIM, the GOD of boundless grace,
 Be given everlasting praise,
 1. Now, and when time and worlds shall cease.

VIII.

DEUT. xxxii. 10.

*HE found him in a desert land; in a waste, howling
 wilderness: HE led him about, HE instructed him;
 HE kept him as the apple of His eye.*

1. **T**HOU art my theme, dear JESUS, THOU:
 'Twas THOU who sav'dst my soul from death;
 'Twas THOU who didst the heavens bow,
 And here for me resign THY breath.

2. *Averse*

14 S E R I O U S E S S A Y S O N

2. Averse to GOD, and all that's good,
And ever prone to ev'ry ill,
I wander'd from the narrow road;
(Hadst THOU not stopp'd, I'd wander'd still).
3. I went by nature, far astray,
And in the paths of sin did roam;
Run headlong on in hell's broad way,
'Till JESUS did to seek me come.
4. HE found me in a desert land,
In a waste, howling wilderness;
Where dangers stood on either hand,
Dangers that no one can express.
5. In a waste, howling land, indeed
Waste—for no corn doth in it grow:
There's nought one's starving soul to feed;
No plants grow there but plants of woe.
6. Howling—for there the devils howl;
Sin's tortur'd slaves there make their moans:
O'er it the wrath of GOD doth roll,
Like a great wind, and howls and groans.
7. There thousand horrors strew the way,
The dreadful way, that leads to hell;
There howl ten thousand beasts of prey,
There too is heard th' old serpent's yell.

8. King *Satan* rules the barren waste,
King *Sin*, king *Death*, share the command;
Their vassals ever are distressed
Beneath their cruel tyrant's hand.

9. Worse than *Egyptian* bondage far
These wretched slaves of sin endure;
Their servitude has no compare,
No slav'ry's like their slav'ry sure.

10. Yet tho' their labour is so hard,
And tho' their drudg'ry is so great;
These tyrants give them no reward,
No not so much as bread to eat.

11. No—Sinner, count up all thy gains,
Which thou hast got by serving sin;
Tho' thou hast sow'd with so much pains,
Thou 'lt find the harvest very thin.

12. The best reward that sin bestows,
If it to be one can be said,
Is that dread pit, which ever glows,
Where all its slaves must make their bed.

13. O then, how horrid is this state,
This state of want, this state of woe!
Its mis'ry is amazing great:
Yet, sinner, in this state are you.

14. This

15. S E R I O U S E S S A Y S O N

14. This is a dreadful state indeed,
 Yet in this dreadful state was I;
 Till from it by my J E S U S freed,
 Who on the cross did for me dye.

15. HE found me in this desert land,
 In this waste, howling wilderness;
 Took me and led me by HIS hand,
 And taught my soul to praise HIS grace.

16. In vain in arms the tyrants rose,
 And muster'd all their num'rous host:
 In vain they thought my way t' oppose,
 Me, their poor slave, the tyrants lost.

17. The kings rose up to make me fear,
 Their princes and their captains too:
 Lord *Pride*, lord *Unbelief*, were there;
 And you, O curst lord *Hard-heart*, you.

18. A thousand, yea, ten thousand fiends,
 Endeavour'd to destroy my soul:
 Hell all her forces 'gainst me sends;
 And troubles upon troubles roll.

19. The principalities of hell,
 Princedom, dominions, pow'rs and thrones;
 Angels, which from their first state fell;
 All join'd to keep my soul their own.

20. In vain they join'd my soul to keep,
Or to recover it when gone ;
My JESUS chose me for HIS sheep,
And of HIS sheep HE will lose none.

John x. 28.

21. And now HE ever guides me still,
And leads me round I know not where :
Now in the vale, now on the hill ;
This hour I've hope, the next I've fear.

22. HE strangely leads my soul about,
So intricate 's the heav'nly road ;
Now gives me joy, now lets me doubt ;
But joys and doubts both work for good.

23. My frames may alter ev'ry day ;
My JESUS' love is still the same :
His way, tho' dark, 's the only way,
That leads from endless pain and shame.

24. In all my diff'rent frames, HE still
Instructs and guides my thoughtless soul :
HE shews me how to do HIS will,
And doth my raging lusts controul.

25. No danger need I ever fear,
Tho' danger often may come nigh ;
JESUS, who is for ever near,
Will keep me as HE keeps HIS eye.

I X.

1. **L** O R D, when I cast my eyes around,
Survey these heav'ns, survey this ground,
Survey these wonders of THY hand,
Loft in amazement I must stand!
2. Each grain of sand, each worm or fly,
Things which most view with scornful eye,
To me THY majesty declare,
And shew how great THY glories are!
3. But what are all the things I view?
All creatures, mortals, ever knew?
What, what are these, if once compar'd
With all THY wondrous works, O LORD?
4. Then, if these works of THINE, if they
Beyond all thought of mortals be,
What is THYSELF!—How great art THOU!
How great, archangels do not know.
5. Yet this I know, O thought divine!
Great as THOU art, yet THOU art mine!
THY word, THYSELF hath told me so;
What's more than this I cannot know.

EXPERIMENTAL RELIGION.

19

X.

THE AUGEAN STABLE SPIRITUALIZED.

1. *ALCIDES*, as the heathen storys say,
Cleans'd the *Augean* stable in a day,
Tho' by three thousand oxen long defil'd,
And with their filth for thirty twelvemonths fill'd,
He turn'd ('tis said) the river thro',
And thus 'twas cleans'd, and quickly too.
2. 'Twas thus the heathen poets falsely sung;
But greater real deeds to *CHRIST* belong:
This heart of mine, the stable or the sty,
Where countless hateful lusts did long time lye,
He made a temple fit for *GOD*,
Cleans'd by the river of *HIS* blood.

XI.

A STATE OF NATURE AND GRACE.

1. *SAINTS* are by nature sons of wrath,
As well as other men;
From *GOD* and godlyneſs far off,
Polluted and unclean.

Eph. ii. 2.

C 2

2. We

20 S E R I O U S E S S A Y S O N

2. We in time past in sins were dead,
 And walk'd in Satan's way :
Like other men our course we led,
 Nor strove the LORD to please.

Eph. ii. 2.

3. This world's proud tyrant we obey'd,
 And lov'd t'obey him too ;
His slaves we our companions made,
 And works like theirs wou'd do.

4. With them we also heretofore
 Our conversation had ;
Like them went onward, more and more,
 In ev'ry thing that's bad.

5. But GOD, who rich in mercy is,
 Lov'd us with greatest love ;
When dead in sin, made us arise,
 Enliven'd from above.

Eph. ii. 5.

6. HE rais'd us up, with CHRIST HIS SON,
 And gave a right to heav'n ;
Which, when our work on earth is done,
 Shall unto us be giv'n.

Eph. ii. 6.

EXPERIMENTAL RELIGION. 21

7. Not for aught good that in us is,
Or innate or acquir'd ;
But that the riches of HIS grace
Us ward might be admir'd.

Eph. ii. 9.

8. For our salvation wholly springs
From rich free grace alone ;
Not in the least from any thing
Which we have ever done.

Eph. ii. 3.

9. For in good truth, if we shou'd pry
But well into th' affair,
All our best deeds wou'd certainly
Defil'd with sin appear.

Rom. viii. 3.

10. Nay, that small part that in us is,
Which really is good,
Is not from us ; but doth arise
From faith, the gift of GOD.

Eph. ii. 3.

11. Yet tho' that works don't merit aught,
The sacred writings prove ;
We're plainly by the scriptures taught,
To work, to shew our love.

22 S E R I O U S E S S A Y S O N

12. Work then, but never think nor say
 Works merit bliss on high :
 Here throw good works and bad away,
 On CHRIST alone rely.

13. 'Tis HE alone (O bless HIS name)
 Obey'd and dy'd for us ;
 None but the crucified LAMB
 Can save us from the curse.

14. But endless torment they shall gain,
 Who hence take leave to sin ;
 For JESUS did good words ordain,
 That we shou'd walk *therein*.
 Eph. ii. 10.

15. *In* works, but not *upon* works, live,
 As strengthen'd from above ;
 For grace and glory CHRIST will give
 To those that trust his love.
 Psaln lxxxiv. 11.

16. 'Tis CHRIST alone our souls doth save,
 By undeserv'd free grace :
 With all the noblest pow'rs we have,
 May we this free grace praise !

17. That grace which brought us sinners nigh,
 When we were gone astray,
 And past with wand'ring footsteps by
 The heav'nly, narrow way.
 Eph. ii. 13.

18. For we by nature cou'd not tell
That blest, that sacred road :
Aliens from *Isr'el's* commonweal,
And strangers to their GOD.
Eph. ii. 13.
19. We never were concern'd about
His covenant of grace :
Devoid of hope, we liv'd without
All thought of JESUS' ways.
10. But now in CHRIST are we brought nigh
By HIS most precious blood ;
For that alone can purify,
And bring us near to GOD.
Eph. ii. 13.
21. So that we now are call'd no more
Strangers and foreigners ;
But fellow-burghers with the saints,
Of GOD the sons and heirs :
Eph. ii. 19.
22. According as in CHRIST, the LORD.
From all eternity,
He chose our souls (divine good-will!)
That we HIS sons shou'd be.
Eph. i. 5.

24 S E R I O U S E S S A Y S O N

23. Then let us join to sing HIS praise,
Who has the work begun ;
And pray, that by HIS rich free grace,
He still wou'd carry 't on.

Phil. i. 6.

24. For tho' by JESUS' righteousness
We're fully justify'd,
As yet we are, we must confess,
Not wholly sanctify'd.

25. For still we in our members find,
Sin's law doth rage and fight ;
Oft' just o'ercomes the law i' th' mind,
But ne'er shall conquer quite.

Rom. vii. 21, 23.

26. Often it makes us groan and cry,
" O wretched, wretched we !"
Yet still we know the SAVIOR 's nigh,
He'll give the victory.

Rom. vii. 24.

27. HE us will strengthen more and more,
With strength and might within :
HIS SPIRIT shall make us reign o'er
That cursed monster sin.

Eph. iii. 16.

28. That

EXPERIMENTAL RELIGION. 25

8. That CHRIST may in our spirits dwell,
And ground us deep in love ;
Thus we shall triumph over hell,
And sing with saints above.

Eph. iii. 17.

29. Thus will the LORD our darksome souls
Still more and more enlight ;
And teach us how to comprehend
The breadth, length, depth, and height.

Eph. iii. 18.

30. Teach us the love of CHRIST to know,
Which doth all knowledge pass ;
And cause us more and more to grow,
Till glory crown the grace.

Eph. xxx. 19, Psalm lxxxiv. 11.

XII.

TIM. i. 15.

1. **O** Let us join to sing HIS praise,
Who dy'd upon the tree !
Who dy'd (O most amazing grace !)
For sinners, such as we.

26 S E R I O U S E S S A Y S O N

2. O sing HIS love, that wondrous love,
Which brought HIM from on high;
Which made HIM leave HIS throne above,
For rebel man to die!
3. Great was HIS love, great was HIS pain,
The pain HE bore for me;
The pain HE bore my bliss to gain,
The pain upon the tree!
4. The pain HE bore for wretched men,
The raking pain and grief:
HE bore a pardon, free to win,
For me of sinners chief.
5. For this great truth none can deny,
I'm worst of sinners far;
Yet JESUS came for me to die,
O grace beyond compare!
6. Then let me in the loudest strain
His dying pains repeat;
And sing, while breath or soul remain,
His love so wondrous great!

XIII.

THE PARABLE OF THE RICH MISER.

LUKE xii. 16 — 21.

- ON *Jordan's* banks 'twas thus our LORD began,
 While the Jews listen'd to the great GOD-Man.
 Once dwelt a farmer, haughty, rich and great,
 Whose pride was larger than his vast estate;
 Gold was his god; the which so well he lov'd,
 To part therewith he never cou'd be mov'd,
 By starving beggar, or by neighbour poor;
 No, they were banish'd from his iron door:
 Yet gently dandled on blind fortune's knee,
 10. He liv'd in pleasure and prosperity.
 'Till now at length his num'rous fruitful fields
 Innumerable stores of corn did yield;
 In vain his gran'rys did their wide doors ope,
 Tho' so capacious, to contain the crop;
 The miser sees it, and apart doth say,
 "What shall I do? Where my provisions lay?"
 He soon resolves — On what? The poor to feed!
 No, no, this miser, Sirs, was one indeed.
 "This will I do," exulting loud he cries,
 10. "Pull down these barns; make larger, grander rise,
 "Larger to hold my fruits, more grand to charm mine
 "eyes.

" Eat,

28 S E R I O U S E S S A Y S O N

“ Eat, drink, rejoice, my soul, thou need’st not fear,
 “ For many years sufficient food is here.”

Now are his orders to the builders borne,
 To hasten to him in th’ approaching morn.
 To night he stuffs and swills down floods of wine,
 Thinking with joy upon his grand design ;
 Then on his bed he lays him down to sleep,
 Round which their watch his guardian devils keep.
 30. He lay not long before death’s angel comes,
 (The windows rattle loud thro’ all the rooms)
 On to his chamber stalks the griesly spright,
 The catiff waken’d, trembles at the sight ;
 Death shakes his dart, and plants it in his breast,
 And thus the dying miser he address :
 “ Unthinking fool ! this night the LORD demands
 “ Thy soul — Whose now is all thy corn and lands !”
 He spoke ; and then his sable pinions spread,
 And with his soul to GOD’s tribunal fled,
 40. Leaving the carcase breathless on the bed.

Now morn came on, the orient sun arose,
 And swift along his rosy orbit goes :
 The bold cock crows loud to salute the dawn ;
 The bleating lambs skip o’er the dew-deck’d lawn :
 The lab’rers wake, and for their work prepare,
 Wond’ring how long their master’s slumbers were.
 “ Pray, Mr. Steward, won’t you call the squire ?
 “ We can’t begin else — so must lose our hire.

- " Except his worship 's wak'd, he'll after say,
 60. " We let him sleep, that we mean while might play,
 " And so he'll pay us but for half a day."
 The stew'rd goes up and calls, but calls in vain ;
 Calls loud — no answer — Louder calls again :
 " Befotted drunkard !" mutt'ring slow, he cries,
 " 'Tis last night's wine that seals thy blood-shot eyes :
 " What can be done unless he waken'd be,
 " Full many a curse I know will fall on me."
 He spoke ; and straightway having fetch'd a key,
 The door he open'd — when, with wond'ring eye,
 60. He saw his master cold and breathless lye !
 But soon his wonder was by joy o'ercome ;
 Gladly he seiz'd the miser's stately dome,
 And cast his carcase in an homely tomb.

Thus, thus the avaritious fool was torn
 From all his money, and from all his corn :
 Hail, gold ! that pay'ft thy worshippers so well,
 67. First with short joy, but last with endless hell.

XIV.

MAL. iii. 16, 17.

*Then they that feared the LORD spake often one to another;
and the LORD hearkened and heard it: and a book of
remembrance was written before HIM for them that feared
the LORD, and that thought upon HIS name. And they
shall be MINE, saith the LORD of hosts, in that day when
I make up my jewels.*

1. **S**ERVANTS of GOD in ancient days
Together did converse;

Did with each other sing HIS praise,
His deeds of love rehearse.

2. They told the wonders HE had done
To save them in distress;

And thank'd HIM for HIS promis'd SON,
The LORD our righteousness.

3. The LORD HIMSELF upon the same
Propitiously did look;

And in remembrance, ev'ry name
Was written in HIS book.

4. "Such

EXPERIMENTAL RELIGION. 31

"Such shall be mine, when I appear
"To make MY jewels up;
"And drink, while they continue here,
"Of consolation's cup."

Thus did the LORD HIS servants hear,
And promis'd to be theirs;
And still HE lends a gracious ear
To all HIS childrens pray'rs.

Still let us therefore humbly fall
Before the SAVIOR's throne;
And make what HE for us has done
To one another known.

XV.

JOB xix. 25.

I'LL banish ev'ry doubt and fear,
Since my REDEEMER lives;
He shall at the great day appear,
And me a kingdom give.

I know that on this earth HE'll stand,
These eyes shall see HIM too;
For HE shall by HIS mighty hand
This mould'ed frame renew.

3. What

32 S E R I O U S E S S A Y S O N

3. What tho' when they've devour'd my skin,
 This body worms destroy;
 Yet in my flesh shall CHRIST be seen,
 My God, my only joy.

4. HIM for myself these eyes shall see,
 With ecstacy divine:
 My only portion HE shall be,
 For ever, ever mine!

XVI.

THE NAMES OF THE GLORIOUS AND
 IMMORTAL GOD, CHRIST JESUS,
 OUR ADORABLE LORD;

THE CREATOR, OWNER, GOVERNOR, AND END OF
 THE WHOLE UNIVERSE OF GOD THE FATHER.

THY name, dear Lord, 's my tow'r and stay,
 To which I flee in troublous day;
 For still I find some name that shews
 THY fitness to redress my woes.

For instance, if my sins arise,
 I. Like mountains reaching to the skies;
Jesus. My soul to plead HIS name begins,
 Matt. i. 29. "*Jesus*," who saves us from our sins.

II. If unbelief object and say,
That I've no sacrifice to pay;
Lamb. Yes, the dear "*Lamb*," from blemish free,
1 Pet. i. 19. HE is the "*sacrifice*" for me.

III. If this objection shou'd arise,
Who offers up the sacrifice;
Priest. Then may I thus with boldness speak,
Heb. vii. 17. My "*Priest*'s" the great "*Melchizedec*."

IV. But is HE an anointed Priest?
Yes; HE's "*Messiah*" and the "*Christ*;"
Messiah. Whate'er you want in HIM you'll find,
John i. 46. A "husband, brother, father, friend."

V. This "*Friend*," when left by ev'ry other,
Friend. Prov. xvii. 24. Still "*sicketh closer than a brother* :

VI. And when my nat'ral father dyes,
Father. Isa. ix. 6. This th' "*everlasting Father*" is :

VII. If earthly brethren me disclaim,
Brother. John xx. 17. HE'll not refuse a "*Brother*'s" name :
Heb. ii. 11.

VIII. Do husbands dye, as husbands will,
Husband. Isa. liv. 5. Our Maker's the faint's "*Husband*" still.

D

You

34 S E R I O U S E S S A Y S O N

- | | |
|--|--|
| <p>IX.
<i>Righteousness.</i>
Jer. xxiii. 6.</p> | <p>You say I'm sinful — I confess,
But HE's the "<i>Lord our righteousness.</i>"</p> |
| <p>X.
<i>Mighty God.</i>
Isa. ix. 6.</p> | <p>For me, tho' I've no strength, I know,
The "<i>mighty God</i>" will wonders do.</p> |
| <p>XI.
<i>Prince of Peace.</i>
Isa. ix. 6.</p> | <p>Was I God's foe? I am HIS child,
The "<i>Prince of peace</i>" us reconcil'd.</p> |
| <p>XII.
<i>Counsellor.</i>
Isa. ix. 6.</p> | <p>Wisdom need I? None needs it more,
But have I not a "<i>Counsellor</i>!"</p> |
| <p>XIII.
<i>Morning Star.</i>
Rev. xxii. 16.</p> | <p>If in dark paths a guide I need,
The "<i>morning star's</i>" a guide indeed;</p> |
| <p>XIV.
<i>Sun of Righteousness.</i>
Mal. iv. 2.</p> | <p>Think you a star too faint must shine?
The "<i>sun of righteousness</i>" is mine.</p> |
| <p>XV.
<i>Rock.</i>
Psalm xviii. 2.</p> | <p>Say you I'm fickle? I shall stand,
Built on my "<i>rock</i>," not on the sand.</p> |
| <p>XVI.
<i>Pearl of price.</i>
Matt. xiii. 46.</p> | <p>Think you I'm poor? I think not so,
The "<i>pearl of price</i>" is mine, I know.</p> |

My

XVII. My foes are mighty : true they are,

Lion.

Rev. v. 5. But "*Judah's lion*" stronger far.

XVIII. I'm barren, but I'll not despair,

Fir-Tree.

Hof. xiv. 8. The "*green fir-tree*" much fruit doth bear.

XIX. For lack of grace I shall not dye,

Vine.

John xv. 1. The "*vine*" doth ev'ry branch supply :

XX. } Christ is my "*root*," and surely will

Root.

Rev. v. 5.

Rom. xv. 12. } Supply my soul with moisture still.

XXI. Whenever I HIS fold forsake,

Shepherd.

John x. 11. Christ, the "*good shepherd*," brings me back ;
Sooner than not HIS chosen keep,
" HE lays HIS life down for the sheep."

XXII. If any tell me, I'm unclean,

Fountain.

Zech. xiii. 1. Nay, the "*fount's open'd for my sin*."

XXIII. Do I the wounds of Satan feel?

Good Samaritan.

Luke x. The "*good Samaritan*" will heal.

36 S E R I O U S E S S A Y S O N

XXIV. Or ask you my Physician's name?
Jehovah Rophi.
 Exod. xv. 26. "יהוה רפאי" I proclaim.

XXV. If you the medicine wou'd know,
Tree of Life.
 Rev. xxii. 2. The "*tree of life's*" fair *leaves* I show.

XXVI. If some soft passions in me move,
My Love.
 Cant. 'Tis Jesus who shall be "*my love.*"

XXVII. For HE is "*altogether fair,*"
Chiefest of Ten Thousand.
 v. 10. "*Amidst ten thousand chiefest*" far.

XXVIII. Corruptions rise, and daily too;
King. But HE, "*my King,*" will them subdue:
 Hof. xiii. 10. This haughty heart HE'll make t'obey,
 And ev'ry rebel lust will slay.

 As I am ign'rant, HE will shew,
 XXIX. How I HIS Father's will shou'd do;
Prophet. For HE's the "*Prophet,*" who, to each
 John vi. 14. Believer, doth his duty teach.

XXX. All things HE knows, and cannot err,
Interpreter.
 Job xxiii. 23. For HE's the great "*interpreter.*"

- XXXI. If I desire my GOD to see,
Way.
 John xiv. 6. The only "*way*" to GOD is HE.
- XXXII. No other "*door*" can faith behold
Door.
 Acts xiv. 27. To enter the celestial fold.
 John x. 1, 9.
- XXXIII. If fears of going back assail,
Alpha.
 XXXIV. Thro' Jesus' name I shall prevail :
Omega. HE's "A," who the work begun,
 Rev. xxii. 13. "Ω," who will carry't on.
- XXXV. The great "*Zerubbabel*," who laid
Zerubbabel.
 Zech. iv. 9. The lowermost stone, shall lay the head.
- XXXVI. What tho' my sins of dreadful size,
 And thousand mighty foes arise ;
Captain. The "*Captain of Jehovah's host*"
 Josh. v. 14. Takes care my soul shall ne'er be lost.
- XXXVII.
Life.
- XXXVIII. In short tho' less than nought I be,
All in all.
 Col. iii. 4, 11. My "*life*," my "*all in all*," is HE.

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XXXIX.

Lord of lords.

XL. In HIM I'll joy, of HIM I'll sing,

King of kings.

Rev. xix. 16. Who's "*Lord of lords, of kings the King.*"

XVII.

I Am the man, the man of grief,
To whom the LORD denys relief:

HIS wrathful rod upon me lyes,

And makes me utter heavy sighs;

I by HIS vengeful hand am led

In fear's dark jail to make my bed;

And soon I fear that I shall dwell

In a still darker prison, hell.

HE makes all joy to flee away,

10. And turns against me ev'ry day:

Round me HE builds a lofty mound,

Sets me with gall and travail round;

Each glimpse of joy HE takes away,

And turns against me ev'ry day:

Me hath HE hedged round about,

And shut up, that I can't get out;

HE me with heavy chains doth bind,

And no deliv'rer can I find;

And if I pray, and pray again,

20. Alas! my pray'rs are all in vain:

For when I cry, and shout aloud,
 HE shuts HIS ear, Himself doth shroud,
 In an impenetrable cloud.

Lam. iii.

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Thus in a doubting frame I sung,
 Thus once I plain'd with trembling tongue;
 But JESUS heard, and chang'd the song:
 For when my strength and hope did fail,
 The LORD stepp'd in, my wounds to heal;
 Bade me these doubting thoughts dismiss,
 30. And kindly shew'd me I was HIS.
 For tho' HE hides himself a while,
 HE quickly doth return and smile:
 HE never will HIS cov'nant break
 Nor from HIS saints HIS mercy take;
 This truth by many is deny'd,
 But scripture sure is on my side.
 Read *Lamentations*, chapter third,
 Sure you may take the prophet's word;
 There it is said (O weak believer)
 40. "The LORD will not cast off for ever:
 "Tho' HE cause grief, HE'll have compassion,
 "With HIM is plenteous salvation."
 See therefore, doubting brother, see,
 Here's ground of hope for you and me;
 Is not JEHOVAH's holy word
 With strongest consolation stor'd?
 O were one promise but apply'd,
 Each wave of grief wou'd soon subside!

40 SERIOUS ESSAYS ON

- How comfortable might we be,
 50. Were 't not for incredulity ;
 Of all our enemys the chief
 Is soul-distressing unbelief :
 He steals your hope, spreads darkness o'er ye,
 What's more, it steals the SAVIOR's glory.
 O! shall this unbelief be borne,
 Which makes the LORD to be foresworn ;
 Forgive th' expression, 'tis too true,
 (As in a line or two I'll shew)
 Your eyes on *Hebrews*, brother, fix,
 60. Verse seventeenth of chapter six ;
 There is it said, that, " GOD to shew"
 (To you, my doubting friend, to you,
 And me, I trust) " the firmness of
 " His promise, seal'd it with an oath."
 Now if the LORD HIS oath could break,
 (With rev'rence 'tis I thus would speak)
 What must HE be? No God at all,
 At least I would not HIM so call :
 For pray ye, what d'ye call a god,
 70. But spirit perfect, just and good,
 True, changeless, holy, and most wise ;
 For gods not thus we must despise.
 Now if, as unbelief doth say,
 The LORD can cast HIS sons away,
 HE's neither holy, true, nor just,
 Nor wise, nor worthy of our trust ;
 Such gods (no more than truth I speak)
 Are good as *Egypt's* god—the Leek :

But

EXPERIMENTAL RELIGION. 41

But our JEHOVAH is, we know,

40. A GOD that never changes so ;

No, ever blessed be his name,

HE is eternally the same ;

CHRIST was the same both yesterday*,

And ever will be as to day :

But this accursed unbelief

Is the grand cause of all your grief.

But, ah, perhaps a doubter cries,

(While the tears trickle from his eyes)

" That GOD is changeless, well I know,

50. But yet I know not what to do ;

How can I tell I'm one of HIS,

Whom HE will crown with endless bliss."

This proves that my assertion's true,

From unbelief this rises too ;

And proves that it of sins the chief

Causes the Christian's greatest grief.

For unbelief has many ways,

As I remember *Bunyan* says,

I think 'tis in his Holy War,

100. Of doubters many sorts there are ;

Some doubt election, some vocation,

And some again doubt conservation.

But give me leave to ask a question,

From whence arises this suggestion ?

Why dost thou question love divine ?

Why fear that JESUS is not thine ?

* Heb. xiii. 8.

42. SERIOUS ESSAYS ON

Is'n't it because where true love is,
There jealousy will also rise?

I think a man of fame and worth,

110. The richest, wisest on the earth,

In th' eighth of *Canticles* declares,

And the sixth verse, or somewhere there,

"Love strong as death, that they who have,

"Feel doubts as cruel as the grave:"

Fears of CHRIST's love shew grace within,

Shew thou HIS loveliness hast seen.

Besides the time, my friend, you know,

You car'd not were you CHRIST's, or no;

Whence now the change, but from the SPIRIT

120. Inwrought, that you might heav'n inherit?

Did you not love the LORD, you'd ne'er

About HIS loving of you care.

Take courage, even from your doubt,

With unbelief to fight it out.

Thus from the eater shall come meat,

And your strong foe shall give you sweets;

But know of all your sins the chief

Is God-dishon'ring unbelief.

XVIII.

1. **T**HE E, LORD, alone will I exalt;
When num'rous foes my soul assault,
THOU art my strength, and THOU my shield;
To THEE I'll fly o'er parting walls,
'Gainst troops, when CHRIST to battle calls,
The SPIRIT's sword I'll boldly wield.

2 *Sam.* xxii. 20. *Eph.* vi. 17.

2. What tho' my sins of dreadful size,
Like mighty mountains 'gainst me rise,
To sink my feeble soul to hell;
They shall against me rise in vain,
Opposing mountains, sink to plains,
Before the great *Zerubbabel*.

Zech. iv. 7.

3. Since JESUS has the work begun,
And laid the first foundation stone;
I know HE'll bring it to an end;
Tho' earth and hell my soul oppose,
I may defy ten thousand foes,
JESUS, the SAVIOR, is my friend.

4. Weak,

44 SERIOUS ESSAYS ON

4. Weak, sinful I, in HIM possess

Both perfect strength and righteousness:

Tho' I am nothing, CHRIST's my all,

My GOD, my refuge ever nigh,

My helper present at my cry,

Who hears and answers when I call.

Isa. xlv. 24. 1 Cor. i. 30. Psalm xlv. 1.

XIX.

JOSHUA ix. 5.

Old shoes, and clouted upon their feet; and old garments upon them: and all the bread of their provision was dry and mouldy.

1. SELF-righteous fools indeed are those,
Who think in heav'n's rough path to go,
Shod with their old and clouted shoes,
Which by each thorn may be pierc'd thro'.

2. In vain they think in self-spun cloaths,
At the LAMB's marriage-feast t' appear;
Them and their rags heav'n's Monarch loaths,
They'll never find admittance there.

Zeph. i. 8. Matt. xxii. 11.

3. They

1. They try their starving souls to feed,
In vain, with pharisaic leav'n;
Vain hopes, imagin'ry good deeds,
They take to be the bread of heav'n.

Matt. xvi. 6.

4. Can their own strength, wherewith they're shod,
Defend from thorns and snares their feet?
In patch'd-up garb shall they see GOD?
Or is presumption proper meat?

5. Their rags can never hide the stain,
The crimson stain of countless sins:
With cobwebs you'd attempt, less vain,
To adorn the *Ethiop's* filthy skin.

Isa. lxiv. 6. i. 18. xxvii. 20. lix. 6.

6. Wild asses snuffing up the wind,
Swine which with nought but husks are fed,
Far better entertainment find,
And eat more sweet, more strength'ning bread.

Job xi. 12. Jer. ii. 24. Luke xv. 16.

7. Let Satan ne'er me thus bewitch,
But may I in THY strength go on,
Cloath'd in those garments, new and rich,
The righteousness of GOD the SON.

Gal. iii. 1. Psalm lxxxii. 16. Phil. iii. 9.

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2. I'll throw my filthy rags away,
 (My righteousnesses are all such;) Wh
In
 To CHRIST for food and cloathing pray, Had
 Tho' much I want, HE'll give as much. T
Isa. lxiv. 6. Psalm lxxxiv. 11.

X X.

P S A L M cxxiv.

1. **H**AD not the LORD, my soul may cry,
 Had not the LORD been on my side;
 Had HE not brought deliverance nigh,
 Then must my helpless soul have dy'd. Th
A
Th
F
2. Had not the LORD my side maintain'd,
 When thousand foes my soul assail'd;
 My enemys their cause had gain'd,
 And ev'ry other helper fail'd: 7. Bl
K
3. When seeking whom he might devour,
 The devil up and down did prole;
 And gaping hell, with dismal roar,
 Enlarg'd herself to hold my soul. 2. A
M
4. Had not the LORD been on my side,
 My soul had been by Satan slain;
 And Tophet, op'ning large and wide,
 Wou'd not have gap'd for me in vain. 9. S
M

6. When floods of wrath, and floods of hell,
In an impetuous stream did roll,
Had not the LORD defended well,
The waters had o'erwhelm'd my soul.
7. The waters did my soul surround,
And sure my helpless soul had dy'd ;
The haughty waves my soul had drown'd,
Had not the LORD been on my side.
8. Bless'd be the LORD, who did not give
My soul a prey to Satan's teeth ;
Kept my despairing soul alive,
Wip'd my wet eyes, assuag'd my grief.
9. As when the fowler's snare is broke,
The bird escapes on chearful wings ;
My soul, fet free from Satan's yoke,
With joy bursts forth, and flees and sings !
10. She sings the LORD, her SAVIOR's praise ;
Sings forth HIS praise with joy and mirth :
My help is in the name, she says,
Of HIM that made both heav'n and earth ?

XXI.

P S A L M C X X X .

1. **O** U T of the depths of doubt and fear,
 Depths of despair and grief,
 I cry ; my voice, O J E S U S , hear,
 And come to my relief !

2. Thy gracious ears, O S A V I O R , bow
 To my distressful crys ;
 For who shall stand, O L O R D , if T H O U
 Should'st mark iniquitys ?

3. But why do I my soul distress ?
 Forgiveness is with T H E E ?
 With T H E E there is abundant grace,
 That thou may'st feared be.

4. Then for the L O R D my soul shall wait,
 And in H I S word I'll hope ;
 Continue knocking at H I S gate,
 Till H E the door shall ope'.

5. Not weary guards, who watch for morn,
 And stand with longing eyes,
 Feel such desires to see the dawn,
 The joyful dawn arise !

6. They

3. They never feel such warm desires,
As those which in me move;
As those wherewith my soul aspires,
To see the GOD of love!

7. O GOD of mercy, let me not
Then for THEE hope in vain;
Nor let me ever be forgot,
And in despair remain!

XXII.

PSALM xlii.

2. **A**S the hart doth pant and long
The water brooks to find;
So with wishes full as strong
For CHRIST, doth pant my mind.
For THEE, I thirst, my GOD, for THEE,
The living GOD, when shall I see?
THOU hear'st the ravens when they cry,
And wilt THOU let THY children lye
Without a smile from THEE, and dye?

}

E

When

They

50 SERIOUS ESSAYS ON

2. When THOU'rt gone, what can I do?
 What other help have I?
 Who can help me, JESUS, who,
 Excepting THOU art nigh?
 My soul's a prey to thousand fears,
 By night and day I feed on tears;
 Satan and unbelief upbraid,
 Making my wretched soul afraid,
 They say, Where's now your GOD and aid?"

3. When I think of former days,
 Alas! those days are gone;
 When my mouth was fill'd with praise,
 My face with gladness shone.
 O how the thought doth pierce my soul,
 While down mine eyes whole rivers roll;
 For heretofore I'd us'd to go,
 And gladly in THY temple bow;
 O happy days, where are they now!

4. But, my soul, why thus cast down?
 And why thus fill'd with grief?
 Trust in GOD, thy joy, thy crown,
 Nor yield to unbelief.
 For tho' thy GOD's withdrawn a while,
 HE quickly will upon thee smile:
 Thou shalt again thy SAVIOR praise,
 Again adore restoring grace,
 And see EMANUEL's lovely face.

5. LORD, my soul's cast down, but still
 Will I remember THEE,
 Thinking on each little hill,
 Each small discovery :
 When THY SPIRIT first begun
 To move mine heart to love THY SON ;
 Sure I can tell the time and place,
 Both when and where I've felt thy grace,
 And LORD, thy love doth never cease !

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6. True, afflictions now may roll,
 Like raging waves around ;
 Floods of trial threat my soul,
 And roar with dreadful sound ;
 Yet on my side the LORD will stand,
 By day HIS mercy will command ;
 And ev'ry night I'll sing HIS praise,
 And pray unto the GOD of grace,
 My life, the length'ner of my days.

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7. Then to GOD, my rock, I'll say,
 Hast THOU forgotten me ?
 I go mourning all the day,
 'Cause of the enemy.
 How sharp their tauntings, dearest LORD,
 They pierce my bosom like a sword :
 When THOU dost turn THY face away,
 My foes reproach me ev'ry day,
 And, " Ah, where is thy GOD !" they say.

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3. But, my soul, why thus cast down ?
 Why thus disquieted ?
 Trust in GOD, thy joy, thy crown,
 Nor be so fore dismay'd :
 To JESUS thus address thy voice,
 In HIM believe, in HIM rejoice ;
 His anger will not ever burn,
 But HE will unto thee return,
 And thou shalt sing, who once didst mourn,

XXIII.

H A G G A I i. 15.

1. **M** A D sinner, how fierce your career !
 Where run you so headlong, I pray ?
 Go on not without thought or fear,
 GOD make you consider your way.
 O whither or where wou'd you run ?
 You act like a madman or fool ;
 Delight in the things you shou'd shun,
 And give to the devil your soul !
2. But pleasant are JESUS's ways,
 And peaceful, tho' narrow HIS path ;
 Tho' worldlings contemptuously gaze,
 And think that no pleasures it hath.

No joys upon earth can compare
To those in religion, we find ;
'Tis JESUS alone that is fair,
'Tis JESUS alone that is kind.

Prov. iii. 17.

3. Consider, O sinner, your ways ;
Are your's, or are JESUS's best ?
His ways are all nothing but peace,
And lead to a kingdom of rest.
But your's lead to Satan and hell,
To endless unquenchable fire :
O then may you bid 'em farewell,
Before you approach any nigh'r !

Psaln cvii. 7.

XXIV.

ECCLESIASTES xi. 9.

1. **Y**OUNG sinner, rejoice in your youth,
Be merry, be lively, be gay ;
Ne'er pore about virtue or truth,
Leave them all to some other day.
Your sport and your pleasure pursue,
Wherever you appetites lead ;
For CHRIST to be thought on by you,
Wou'd be a strange story indeed !
2. But, sinner, if thus you go on,
I'd have you the consequence know ;
Such pleasure will quickly be gone,
The end will be ne'er ending woe.
Young sinner, no longer then boast
Of wit, of youth, beauty or strength ;
For these are but transient at most,
You'll vanity find them at length.
3. These all are entirely vain,
As you at the judgment will find :
But if you'd true happiness gain,
In youth your Creator, GOD mind.
Else those you call puritan fools,
Will surely prove wisest at last ;
You'll wish you had minded their rules,
When time for repentance is past.

XXV.

DEUTERONOMY xxxiii. 25, 27.

1. **T**H O' rough and thorny be the road
 That leads to happiness and GOD,
 I will not for its prickles flee,
 For ir'n and brags my shoes shall be ;
 If enemys oppose my way,
 Strength shall be equal to my day.

2. Besides, th' eternal GOD is near,
 And when I call, HE's sure to hear :
 HE is my refuge in distress,
 Throughout this horrid wilderness ;
 His everlasting arms are spread
 Continually beneath my head.

3. Then let whatever foes assail,
 They shall against me ne'er prevail :
 HE is my helper, HE my aid,
 On Whom alone my hope is stay'd ;
 With such a mighty aid as HE,
 Far more than conq'rer I shall be.

XXVI.

1. **L**ORD, what defiled worms we are !
How wretched, blind and poor !
From head to foot doth nought appear,
But bruises, wounds, and sores !
Isa. i. 6.
2. Nothing but sin throughout is found,
We're utterly unclean ;
Not the least part in us is found,
But all defil'd by sin !
3. But (CHRIST) the tree of life's fair leaves,
Can heal the wounds of sin :
Who in the blood of JESUS bathes,
Shall be no more unclean.
Ezek. xlvii. 12. Rev. xxii. 2.
4. Dear LORD, apply these healing leaves
To ev'ry dreadful wound ;
In JESUS blood my spirit lave,
'Till not a spot is found.
Rev. i. 5. and vii. 14.

XXVII.

1. **G**OOD GOD, my very soul's cast down,
 And blushes hide my face!
 My trespasses, how high they're grown!
 How do my sins increase!

2. I hardly dare look up to THEE
 With these polluted eyes;
 For my least sins like mountains be,
 And up to heav'n arise!

Ezra ix. 6.

3. But tho' thus vile, yet dearest LORD,
 Let mercy still prevail;
 O guide me by THY holy word,
 And my diseases heal!

4. According to THY mercys spare,
 And let a rebel live:
 My sins, tho' numberless they are,
 Most gracious LORD, forgive!

Nehemiah xiii. 22.

5. From my transgressions hide THY face,
 And blot out all my sin;
 And, by the SPIRIT of THY grace,
 Renew me, LORD, within.

Psalms li. 9.

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6. Create in me, O LORD most pure,
 A new and upright heart;
 My soul, that's utterly unclean,
 Make clean in ev'ry part.

Pfalm li. 10.

XXVIII.

HOW long, great King of glory, wilt thou stay?
 Why move thy chariot-wheels so slow, my God?
 My Father, and my LORD! when wilt THOU come,
 And coming, bear me to THY blest abode?

 O had I dove-like wings, then wou'd I flee*,
 Flee far away, and be at rest; flee far,
 Flee far from earth! For what is earth? what's earth?
 A bubble—earth's the ideot's plaything;
 The devil is its God†, and fire its doom.
 20. 'Twou'd to the good man be as bad as hell,
 Were't not for hope that by continuing there,
 His conversation and example might
 Be made of use to his great Master's cause:
 But when his work is done, he flies from thence,
 He flies rejoicing to the glorious throne,
 Where GOD, his heav'nly Father, sits and reigns;

* Pfalm lv. 6.

† 2 Cor. iv. 4.

Reigns over all, almighty and supreme,
Ador'd and lov'd by all, except by such
Who cannot love, or love (if aught) but sin.

30. O glorious feat! good GOD, were I but there,
I'd join the hymning band, and sing aloud!
How sweetly wou'd I sing! My GOD, not one,
Not one among them all so loud shou'd sing,
Or sweet, were he or saint redeem'd with blood
(With blood of GOD, the blood of GOD HIMSELF*!)
Or were he angel bright, or cherubim,
Or burning seraph, flaming as fire,
With heav'nly ardour and celestial love;
Nay, not great *Michael* (fam'd in *Milton's* lays)
30. So loud as I shou'd sing! Good reason why,
Since none of them have ever ow'd so much,
Or ever had so much as I forgiv'n.

- O this sweet world of praise! this rest divine†!
Where we shall ever, and yet never rest;
Shall never rest, nor day nor night, from praise‡,
But ever rest from sorrow, sin, and pain||.
My GOD, O hasten, hasten on the time,
Blest time, when I shall see THEE face to face!
See THEE with joy divine, and ever sing,
40. Sing ceaseless hallelujahs to THY praise:
For while I in the body am at home§,
I'm absent from my LORD, that lovely LORD,

* Acts xx. 28.

† Heb. iv. 9.

‡ Rev. iv. 8.

|| Rev. xiv. 13.

§ 2 Cor. v. 6.

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Save whom I've none in earth or heav'n above *,
 Of my affections worthy: from that LORD,
 Who 's chiefest 'midst ten thousand †, and lovely
 All together. While here I'm sore oppress'd
 With lusts within, and trials from without;
 Fears, doubts and unbelief, distress my soul;
 The fowler Satan ‡ strews my way with snares;
 50. The which oft catching my unwary feet,
 Make me, with holy *Paul*, to groan and cry,
 " O wretched man! who shall deliver me ||?"

When shall I hence be gone, and leave the earth,
 This den of devils? When leave this body,
 This frail house of clay? When shall it be sown?
 Sown as it is, not as it is to rise?
 For what is in dishonour sown, shall be
 In honour rais'd §; what's sown a nat'ral corpse,
 Shall spirit'al arise. When shall be cloath'd,
 60. With immortality, my mortal part!
 When dress this body, weak, corruptible,
 With incorruptibility and strength?
 When shall this dross to gold be turn'd; when shine
 My spirit, sinful now and much defil'd!
 But then no longer such; but wash'd, and cleans'd,
 And sanctify'd, no more in part, but all;
 In JESUS' spotless righteousness array'd,
 The which shall make me so to shine, that sun,

* Psalm lxxiii. 25.

† Cant. v. 10.

‡ Psalm xci.;

§ Rom. vii. 24.

§ 1 Cor. xv. 42.

EXPERIMENTAL RELIGION. 61

That stars*, that all the lamps of heav'n shall be
By far less glorious, heav'nly, and divine !

Sweet hour of death, or rather of my life,
Why tarriest thou ? O tyrant, falsely call'd !
Thou king of terrors, rather king of smiles !
Porter of heav'n ! welcome messenger !
Who bear'st GOD's sons up to their Father's throne !
What stays thy hand ? Strike here, and send me home.
O send me from this purgat'ry to heaven !
Thou, Death, art mine †, giv'n in my Father's will :
Friend, give me thy right hand, and, with the left
Unbar this pris'n, and set my spirit free.
Grim as thou seem'st, I fear thee not ; I know
Thy sting is gone, so I can welcome thee ;
And boldly cry, " O death, where is thy sting ?
" And where, O grave, thy boasted victory ‡ ?"
Why shou'd I dread thee ? " My Redeemer lives ¶."
I'm not like those devoid of hope, I'm sure,
I'm sure HE lives, and sure HE lives as mine :
HE lives, and also on this earth shall stand ;
With rapt'rous joy these eyes shall see HIM then ;
These ears shall hear HIM—call me to HIM.
Tho' worms destroy my skin, and then my flesh,
Tho' all my bones should crumble into dust,
Yet in this body shall I see my GOD,
That GOD, who is of all my joys the life,
And of my life and of my death the joy :

* Dan. xii. 3.

† 1 Cor. iii. 22.

‡ 1 Cor. xv. 55.

§ Job xix. 15.

Yes.

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Yes, I shall see HIM ; see HIM for myself,
Not for another ; O most happy day !

- Then shall I see my GOD, my Father see,
My heav'nly, my adopting Father ; then
100. Behold my much-lov'd SAVIOR JESUS too ;
That SAVIOR who redeem'd my soul with blood,
With blood and with soul-rending agonys,
Caus'd by the FATHER's wrath on HIM outpour'd,
That not one scalding drop might fall on me !
O love, which cou'd the holy CHRIST induce,
In a curst sinner's place t'obey to dye,
And bear the curses of the broken law,
Plung'd and baptized in a sea of wrath,
One drop of which alone wou'd make an hell !
110. Herein is love, th' excess of love divine ;
Love strong as death, which floods cou'd never quench !
Its vehement flame drank up unbounded seas,
And ever shines with unabated blaze.
This glorious Lover shall I then behold,
Who lov'd me thus ; who liv'd, who dy'd for me :
For *me* ! a sinner of the blackest dye,
A wretch so mean, so vile, so much deprav'd ;
Wholly corrupt throughout, by nature full
Of sin's most deadly venom ! *me*, a slave,
120. Obedient to the devil's tyranny ;
Hell's willing vassal, whose transgressions rose
Like mountains up to heav'n ; and call'd aloud,
Louder than *Abel's* blood, for vengeance just
On their committer ! Yes, HE died for *me* ;
Died for *my* soul, *my* foul, polluted soul.

O love

O love amazing and unspeakable !

Dear JESUS ! lovely JESUS ! shall I see

At that blest day THY face, THY heav'nly face !

I shall—I shall those temples see, the which

30. Were for my sake once pierc'd with cruel thorns ;

Shall see those hands, shall see those blessed feet,

For me once stretch'd out on the curst tree,

For me with nails by Jewish hell-hounds pierc'd !

THEE shall I see, divine GOD-man, shall see ;

THY wounded side which open'd for me, was

To take away my sins and punishment :

THEE shall I see, dear JESUS, see THEE smile ;

Good GOD ! what joy must from THY smile ensue,

Joy inexpressible, of glory full !

40. Then shall I too the blessed SPIRIT see,

My Sanctifier and my Comforter ;

Then shall I see my blessed Triune GOD,

And faith shall then be swallowed up in sight :

Then shall I also all my brethren see,

Prophets, apostles, martyrs, all the band,

The glorious band, redeem'd with blood divine ;

See all th' angelic choir, and hear them sing !

O glorious sight ! this sight when shall I see ?

How long be absent from this world of blifs ?

50. LORD, speak the word, and call me to my home.

Mean time, O teach me how t'obey THY will,

Teach me to serve my GOD while here I stay :

Nor let me live quite uselefs here below,

But serve THEE still ; and quiet wait to hear

My Father call me to that world of praise,

Where

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Where to eternity I hope to dwell,
And spend it all in praising of the Lamb,
And singing hallelujahs to my GOD ;
Who 's only worthy alway to receive
160. Eternal praise and blessing evermore.

XXIX.

T I T U S i i i . 5 .

1. 'TIS not by works of righteousness,
Which sinful we have done,
GOD saves our souls ; but by the grace
And merits of HIS SON.

2. 'Tis by HIS HOLY SPIRIT, He
Regenerateth us ;
And by our SAVIOR CHRIST, we be
Deliver'd from the curse.

3. That being justify'd by grace,
We should of life be heirs ;
And shew forth our REDEEMER's praise,
How great HIS mercys are!

XXX.

Christians! run with might and main,

Run, so run as to obtain *;

Lay each cumb'ring weight aside †,

Let the SAVIOR be your guide :

Never dread the journey's length,

But go on in JESUS strength ‡.

HE your strength will still renew ||,

Then, tho' fainting, yet pursue §.

Run, and in your running flee **,

10. Let your race the swiftest be ;

Bold unto the mark press on ††,

Run, in spite of dangers, run :

Run, and run by CHRIST the way ‡‡,

Other paths but lead astray.

Run, continue still to run,

Stop not when you have begun |||.

Many run, but few run right ;

Some will trust to their own might :

Others, that to run begin,

20. Dare not run thro' thick and thin ;

Persecution may come on,

Then they have with running done.

* 1 Cor. ix. 24.

† Heb. xii. 1.

‡ Psalm lxxi. 16.

|| Isa. xl. 31.

§ Judges viii. 4.

** Heb. vi. 18.

†† Phil. iii. 14.

‡‡ John xiv. 6.

||| Col. i. 14.

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- Run, but run not as do they,
 Flee, press onward in the way :
 Still remember *Lot's* frail wife *,
 Who by stopping lost her life.
 Run with patience, run your race †,
 Run not in erroneous ways :
 CHRIST's the only way to bliss,
 30. Running's vain, if HIM you miss.
 Run, because the way is long,
 Life is short, and foes are strong ;
 Run while yet you're out of hell,
 Vengeance follows at your heel.
 No trust in to-morrow put,
 Run before the door is shut ‡ ;
 Run, or else you lose the prize,
 GOD, your soul, and endless bliss.
 Run with all your strength and might,
 40. Run, and mind you run aright :
 Run you shall, if you are CHRIST's ;
 Run you can't, save HE assists.
 Run then, run with resolution ;
 Run, in spite of persecution :
 Run, for heav'n itself's before ye,
 46. Run, and meet a crown of glory.

* Luke xxii. 32.

† Heb. xii. 1.

‡ Matt. xxv. 10.

XXXI.

P S A L M CXXXVI.

1. **G**IVE thanks unto JEHOVAH's name,
The righteous GOD, and kind;
His never-ending grace proclaim,
Proclaim with chearful mind !
For ever doth HIS mercy last,
His grace endures when time is past.

2. Give thanks unto the GOD of gods,
Immortal thanks and praise;
For ever to the LORD of lords
Your grateful voices raise :
Because HIS mercy still doth last,
His grace endures when time is past.

3. Give thanks to HIM, for HE alone
Can mighty wonders do;
All things must HIM their Author own,
And their Preserver too :
Give thanks to HIM, HIS grace doth last,
And still endures when time is past.

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4. Give thanks to HIM, by whom were made
 The heav'nly worlds on high :
By HIM were earth's foundations laid,
 Adore HIS majesty ;
 Adore HIM, for HIS grace doth last,
 And still endure when time is past,
5. He made the nat'ral sun to blefs
 The nations with its light ;
And gave the Sun of righteousness,
 Their darksome souls t' enlight :
 Great is HIS grace, and still shall last,
 Unchang'd, when time itself is past.
6. Give thanks to HIM who form'd the moon,
 His church's image fair ;
In rays they've borrow'd from their sun,
 Resplendent both appear :
 Give thanks, HIS mercy still doth last,
 He'll love HIS church when time is past.
7. Give thanks to HIM, who from the chain
 Of Satan set us free ;
And sav'd our souls from endless pain,
 Eternal slavery :
 O wond'rous mercy ! which shall last,
 And still endure when time is past.
8. Worse than *Egyptian* bondage far,
 We were by nature in ;
Thank HIM, who made our souls HIS care,
 And ransom'd us from sin :

How great HIS grace! which still shall last,
The same when time itself is past.

9. With mighty pow'r and strength divine,
HE snatch'd our souls from hell ;
How bright, dear LORD, thy grace doth shine !
Thy might ! what tongue can tell ?
Thy pow'r and grace for ever last,
And still endure when time is past.

10. Give thanks to the all-gracious GOD,
Who made our spirits clean ;
In the red sea of JESUS' blood,
HE wash'd us from our sin :
His pard'ning mercys ever last,
His love endures when time is past.

11. There all our sins were drown'd, that they
Shou'd not for ever rise,
Nor stand against us at the day
Of general assize :
Praise ye HIS mercys, still they last,
When even time itself is past.

12. Praise HIM, who, thro' this desert land,
This howling wilderness,
Guards us by HIS almighty hand,
And guides us by HIS grace :
O praise our GOD, HIS mercys last,
Enduring still when time is past.

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13. Praise ye that God, who from our foes

Doth well our souls defend ;

HE still protects the flock HE chose,

HIS mercy knows no end :

But still the same HIS love doth last,

Enduring after time is past.

14. From all our foes and enemys

HIS chosen HE'll protect ;

Our Father reigns above the skys,

To favor HIS elect :

To all eternity doth last

HIS grace, when even time is past.

15. That HE may their corruptions slay,

HE in HIS saints doth reign,

To make each rebel thought obey,

And grace in act maintain :

Sing loud ; for still HIS mercys last,

When ages and when time is past.

16. Praise HIM, by whom to us is giv'n

An heritage on high ;

To give th' elect a right to heav'n,

Did CHRIST obey and dye :

Amazing love ! which still will last,

When worlds are from their orbits cast.

17. To life HE did a title gain,

For sinners vile as me ;

That we with GOD and CHRIST may reign,

And priests and monarchs be :

Give thanks to HIM, whose mercys last
When ages and when time is past.

18. Give thanks to HIM, who on us thought
When in our low estate ;
And from that state our spirits brought ;
O love and mercy great !
When in our blood, HE by us past,
O'er our bare souls HIS skirt HE cast.

Ezek. xvi. 8.

19. Give thanks to HIM, who did redeem
Us sinners from our foes ;
Let JESUS ever be our theme,
For HE our souls hath chose :
When in our blood, HE by us past,
The love then shewn will ever last.

20. Give thanks to HIM, by whom is giv'n
To all men nat'ral bread ;
But with the bread that came from heav'n,
Are HIS own people fed :
O'er them HIS skirt HE also cast,
That righteousness will ever last.

21. Give thanks unto the GOD who reigns,
Enthron'd in heav'n above ;
And saves our souls from endless pains
By HIS almighty love :
That love which will for ever last,
And still endures when times is past.

XXXII.

1. **G**OOD God of love, of grace and pow'r,
 Teach me to love and serve THEE more !
 O teach me more of HIM to think,
 Who snatch'd my soul from *Tophet's* brink.
Job xxxiii. 24. Zech. iii. 2.

2. Subdue, dear LORD, my carnal mind.
 Which is to sin alone inclin'd ;
 And my renewed spirit draw,
 To love and keep THY holy law.
Rom. vii. 14. viii. 7.

3. Give me THY broad commands to know,
 And teach me how to practice too ;
 O cause me in THY ways to walk,
 I find religion's more than talk !
Psalms cxix. 95, 96.

4. O let not sin within me reign,
 But all my furious passions chain !
 Nor let me sinful lusts obey,
 All evil thoughts subdue and slay.
Rom. vi. 14.

5. LORD, THY free SPIRIT to me give,
That I a life of faith may live!
The SPIRIT of adoption, by
The whom we Abba, Father, cry.

Pſalm li. 12. Rom. viii. 19.

6. HE in THY ſons doth witneſs bear,
That they of GOD the children are :
May HE this witneſs bear in me,
That I, O LORD, belong to THEE.

Rom. viii. 16.

7. O may I, LORD, THY SPIRIT feel,
That I'm THY ſon, atteſt and ſeal,
And with my ſpirit witneſs bear,
That I'm of GOD a ſon and heir !

Eph. iv. 30.

8. How ſhall this make all trouble ſweet,
And all diſtreſs alleviate !
For ſure I may my Father truſt,
The croſs will to my back adjust.

9. HE will upon HIS child take care,
To lay no more than he can bear ;
And ev'ry trial, croſs, or rod,
Shall ſurely work my real good.

1 Cor. x. 13. Rom. viii. 28.

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10. My grief, how great so e'er it is,
 Is nought compar'd with future blifs:
 What is my momentary woe,
 To th' endless joy to which I go?
 2 Cor. iv. 17.

11. Let whatsoever will assail,
 No one against me shall prevail;
 For after all, I'm sure to be
 Far more than conqueror thro' THEE.
 Rom. viii. 37.

12. I know that neither life nor death,
 Nor things which have, or have not breath;
 Nor pow'rs of hell, nor pow'rs above,
 Can sep'rate me from JESUS' love.
 Rom. viii. 39.

XXXIII.

1. **N**OW let us all sing
 The praise of our King,
 The praise of CHRIST JESUS our LORD:
 The Saviour that dy'd,
 For us crucify'd,
 Be ever and ever ador'd.

2. With

EXPERIMENTAL RELIGION. 75

With heart and with voice
In JESUS rejoice,
The Saviour that dy'd for lost man;
And by whom is giv'n
Unto us an heav'n,
Made ready before earth began.

His glorys then shout,
And gladly sing out,
The wonderful love of the Lamb:
Aloud your songs raise,
Of blessing and praise,
And magnify JESUS's name.

His mercys repeat,
His mercys so great,
His mercys, HIS grace, and HIS love!
Sing loudly each creature,
And hope to sing better,
When come to HIS kingdom above.

Let ev'ry one join on
The great King of Zion,
New blessings and honors to heap;
Let each that hath tongue,
Bear part in the song,
Curs'd be him that silence doth keep.

1 Cor. xvi. 22.

XXXIV.

ALAS I pray! 'Tis all in vain
 As yet; but still I'll pray again:
 For tho' at first the LORD deny,
 HE'll yield to importunity*.

5. LORD, shall I leave off praying? No,
 Bless me, or I'll ne'er let thee go †:
 I'll enter into *Israel's* King ‡,
 To HIM my supplications bring;
 Will at the throne of mercy lye,
 10. And if I dye, I can but dye ||:
 But, sure if HE reject my pray'r,
 Ill be the first that perish'd there §.

* Luke xviii.

† Gen. xxxii. 26.

‡ 1 Kings xx. 31.

|| Esth. iv. 16.

§ Isa. xlv. 19.

XXXV.

MATT. xiv. 31.

1. **W**HY dost thou doubt, O fearful soul,
 O thou of little faith?
 When floods of trial round thee roll,
 "Fear not," the Saviour saith.

" Fear not, tho' satan shou'd thee tell,
 " Thou'rt doom'd to endless fire ;
 " And that I cannot save from hell ;
 " For Satan is a li'r.

" If he suggests, altho' I can,
 " I may not have a mind :
 " Poor, contrite, broken-hearted man,
 " Fear not, for I am kind.

" I dy'd, that I might sinners save,
 " Which proves I willing am ;
 " Since that they might a blessing have,
 " Their curse upon ME came.

" Shou'd Satan say, you have no share
 " In what I dy'd to gain ;
 " That you elected never were,
 " But under wrath remain :

" If you the least desire now have
 " To be redeem'd by ME ;
 " Then it must be the Father gave
 " That small desire to thee.

" And whom HE such desires doth give,
 " HE never will reject ;
 " And surely I will such receive,
 " For doubtless they're elect.

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8. " If he object how vile ye be,
 " I never will cast out :
 " Whoever cometh unto me,
 " Then do not fear nor doubt.

9. " Fear not, thou poor, desponding soul,
 " O thou, whose faith is small !
 " But on ME all thy burdens roll,
 " For I will bear them all."

XXXVI.

IN PART TAKEN FROM DR. WATTS'S LATIN,
 HOR. LYR. b. i. p. 98,

1. **S**TILL here, my soul! still dost thou stay?
 Still an inhabitant of clay!
 How can this earth attract thee so?
 There's nothing here but sin and woe.
 Why dost thou to the body cleave?
 When wilt thou this frail mansion leave?
 Thou'rt here with thousand ills oppress'd,
 With thousand sorrows heaves thy breast.

2. Languor the youthful members loads,
 And vice grows strong in liv'lier blood;
 Here care and grief, and wrath and love,
 My troubled mind distract and move.

Satan, the fowler, ev'ry where
Is present with some cruel snare,
To catch thee, strews his nets around,
Where'er thou go'st, some trap is found.

Why cleav'st thou to this corpse? Why will
You be of earth a tenant still?
Lift thine eyes upward to the sky,
When wilt thou thither gladly fly?
The stars seem as it were to nod,
And point thee out the way to GOD:
Then leave, O leave this earthy sphere!
Why should'st thou still lye slumb'ring here?

The mansions freely giv'n by GOD,
Invite thee there to thine abode;
Uriel waits thee as thy guide,
Then hence upon his pinions ride.
The seraphs band, with tender care,
Offer their wings to bear thee there;
Then on their starry wings arise,
And dwell no more beneath the skys,

The loving, the ethereal choir,
Thy presence tenderly desire:
JESUS invites, and thus doth cry,
"Come hither, in my bosom lye."
Since sin and Satan sound th' alarm,
And seraphs, stars, and JESUS charm;

If

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If no desires of death I find,
Sure I betray an earthy mind.

XXXVII.

THE PARABLE OF THE PRODIGAL SON.

A Certain man, who had no small estate
(Thus did our LORD the parable relate)
Did, as desired by his youngest heir,
His whole estate 'twixt his two children share.
The younger straight to luxury inclin'd,
Scrap'd all together he cou'd get or find,
And did into a foreign country fly,
That there not underneath his father's eye,
In lawless pleasure he might live and dye.

10. There he his life in vice and riot led,
His money wasting, till he wanted bread;
For all soon spent on harlots and in wine,
He'd fain feast *with*, who feasted once *on*, swine:
For in that country famine did arise,
Pale want star'd on him with her hollow eyes;
And hunger's pinch, which makes strong lions roar,
Made him lament how soon his feasts were o'er:
Slave to a person in that country now,
He waits the rod of his imperious brow;

20. By whom he's sent, without reward or fee,
A swineherd in the tyrant's fields to be.
There was he pain'd, and pin'd with want indeed,
Which made him wish he with the swine might feed ;
Wish, but in vain, to be with husks supply'd,
To feed on husks, his cruel lord deny'd.

At length he coming to himself again
(For he had truly lost his wits till then)

" Why do I here in want and mis'ry lye ?

" O ! why not rather to my father fly ?

30. " His meanest servants with the richest meat

" Are fed so full, they've more than they can eat.

" Home will I go, and to my fire confess,

" How by my crimes I've forfeited his grace :

" Say, Father, I have sinn'd against thee much,

" Yet let thy bosom feel soft pity's touch ;

" Do not, dear Father, my request deny,

" O take me for thy servant, or I dye !

" Enjoin hard labour, labour hard I'll bear,

" For this small boon, an hired servant's fare."

40. Thus reason'd he, and reason'd rightly too,

For well his father's tenderness he knew ;

And therefore, maver of his master fled,

And to his father's house his journey led :

O'er barren wastes and desert lands he goes,

Affail'd by hunger and a thousand woes ;

But yet far off, the father's tender eye

Doth the returning prodigal espy.

- Soft pity and compassion mov'd his breast,
Which by his haste to meet him was express :
50. For swift he ran with feet of love and grace,
With arms of love he did the wretch embrace,
With lips of love he kiss'd his guilty face.
The son begins to own his guilt and sin,
Freely the sire forgives, and takes him in ;
Not barely says in word, " I pardon you,"
But by his deeds doth full forgiveness shew.
Strips off his rags, and bids the servants bring
His richest robe (fit cloathing for a king) :
He puts a glitt'ring ring upon his hand,
60. And in new shoes he makes his son to stand ;
He bids his men the fatted calf to kill,
With food the starving prodigal to fill.
By him, in fine, to his repenting son
The utmost love and tenderness is shewn :
For which the father doth this reason give,
My son, long dead in sin, is now alive ;
My son was lost, in vice and folly drown'd ;
Now he and virtue have each other found,
Sure then my joys have reason to abound.
70. Thus from their Father GOD's elect depart,
Like others, having a backsliding heart ;
Like other men, forsake the heav'nly way ;
Perverse (tho' children) from the womb they stray :
Are bent on sin, and, for its pleasures, chuse
Their time, their souls, their bliss, their GOD to lose ;

Employ their ev'ry pow'r in serving sin,
Tho' death's the wages all its slaves shall win *;
And spend their all in seeking bliss elsewhere;
Before they will to JESUS CHRIST repair;

20. Even join themselves to Satan, and obey
His curst commands each moment of the day;
Become his servant (rather slaves indeed)
And this their work their swinish lusts to feed.
Bad master he †! worse work to feed these swine,
In still worse colors do his wages shine:
So little wages does the tyrant give,
That the poor sinner cannot by them live!
His servants he the coarsest food denies,
No joys from serving such a lord arise!

30. Hard is his work, his wages yet more hard;
And his best servant meets the worst reward ‡.
Curst be such masters, evermore say I,
Who to their servants even husks deny:
Bad lord, bad work, and bad, thrice bad reward;
O! how can sinners love so bad a lord?
His work is drudg'ry, worse than what were told,
Isr'el in Egypt bore in days of old:

* Rom. vi. 23.

† Satan, as a master, is bad; his work much worse; his wage, worst of all. *Burgeffe's Collection of Proverbs*, prov. 97.

‡ The devil hath one property which no other master hath, how cruel soever, that is, to plague and torment those most, and give them the worst wages, who have done him most faithful and continual service. *Burgeffe's Collection of Proverbs*, prov. 99.

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His boon is pleasure, fleeting as the wind,
That leaves a sting, an endless hell behind.
100. Alas, what mad, bewitched wretches then,
Are all ungodly, unregen'rate men !

But when the gracious SPIRIT of the LORD
The sinner to his senses hath restor'd,
He sees his folly and his madness too,
Which made him headlong rush to endless woe ;
Made him from GOD and bliss eternal fly
Into the arms of his grand enemy :
Convinc'd of sin, the wretch himself bemoans,
And does that sin bewail with sighs and groans.
110. In words like these he straight begins to cry,
" O what a senseless fool am I,
" To flee my Father, serve my enemy !
" Sure of all wretches I most wretched be !
" What can I do ? or whither can I flee ?
" This will I do ; to GOD my Maker turn,
" And, prone in dust, my sin and folly mourn :
" Happy if HE within HIS doors will take
" Rebellious me, and as a servant make."
Resolv'd—to GOD for pard'ning grace he cries,
120. Before his throne th' accepted pray'rs arise :
His Father bows HIS ever-gracious ear,
Forgives the wretch, and grants him all his pray'r ;
Grants ev'ry blessing which he cou'd require,
Yea, gives him more than all his heart's desire.
His slavish spirit made him first to ask
For food, in lieu of some well-finished task :

It seem'd too bold (O curst legal pride,
Which fain in humble garb itself wou'd hide!)

Too bold it seem'd for such a wretch to crave

130. More than an hired servant's place to have.

For most poor souls, when first convinc'd, esteem

A free salvation is too good for them :

Tho' spent with hunger, dare not ask for food

Before 'tis earn'd (be earn'd it never cou'd) ;

Tho' deadly sick, they the Physician lack,

To get half well, they first themselves wou'd quack.

But GOD soon shews, were this the case, that we

Lost and undone for evermore must be :

The rebel taking in HIS arms, doth own,

140. Not for an hired servant, but a son :

To make the sinner work with hand and will,

He doth his soul with sav'ry vict'als fill ;

Soul-strengthening food will cause him to obey,

Of making servants, this the only way,

The only good works such, the which ben't done,

For servants fare, but 'cause I am a son,

A son belov'd before the world begun ;

In consequence and proof of which, tho' I

Was once far off, the SPIRIT brought me nigh).

150. The soul by GOD is therefore satisfy'd

With meat ; HIS flesh, who once for sinners dy'd

(Of old by slaughter'd bullocks typify'd).

Now also casting all his rags away,

With the best robe his GOD doth him array ;

The glorious robe of JESUS' righteousness !

Best robe indeed ! O what an heav'nly drefs !

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HE gives a ring, a pledge of love doth send,
Which, like a ring, beginning lacks and end :
The ring's of gold ; the po'sy on it is this,
160. " Who once is CHRIST's, for ever shall be HIS *."
The sinner, now a saint, is by his GOD
With gospel-preparation also shod ;

* I cannot help here inserting a remarkable story, which I had from a friend, well authenticated, and to which I own I had an allusion when I wrote this. The story, to the best of my remembrance, is as follows. The late Mr. *Wilson* (formerly pastor of a Baptized Church in *London*, and author of the excellent *Scripture Manual upon Baptism*) being one day walking in *Bedlam* (as he frequently did) was surpris'd with a great noise ; and, drawing near the place from whence it came, perceived it was made by a woman, who was calling after another man, " Get out, get out, you stink of the whore of Rome ;" and when Mr. *Wilson* came up, she says to him, " Do you see that man ? he is a popish priest, he stinks of the whore of Rome." Mr. *Wilson* saw the man walking on, and declared afterwards, that by his look, and his hanging down his head, he verily believed he was a priest : and, upon the woman's speaking to him, he answered, " Well, and what am I ?" " What are you ! (said she) you are a good Presbyterian Parson." " Aye, how do you know that ? " " O ! (reply'd the poor woman) I can tell ;" and added, " Do you know Mr. —, of *Frome* ?" naming a godly minister, whose name I forget ; and upon Mr. *Wilson*'s answering in the affirmative, she said, " He was my spiritual father ; he marry'd me to the LORD JESUS CHRIST : and what do you think was the poesy on my wedding ring ?" " I don't know," says he, " Whom HE loveth, HE loveth to the end:" and with this she burst into tears ; and, going back to her cell, Mr. *Wilson* went away not a little affected.

While

While seraphs, wond'ring and rejoicing, sing,
 How grace to GOD the wand'ring son cou'd bring,
 165. And a dead beggar make a living king!

XXXVIII.

HOW long, dear LORD, how long
 Wilt THOU withdraw THY face;
 Tho' with desires, intense and strong,
 I pant and thirst for promis'd grace!
 O come and shew THYSELF to me,
 O GOD of grace and love;
 Let me THY beauty and THY glory see!
 Wilt thou confine
 THY beautys to the hosts above?
 To them alone
 Wilt THOU be shewn!
 On me with genial brightness shine;
 They (dearest LORD)
 May sure a drop of love afford,
 Who have a boundless sea;
 And they on whom the sun darts everlasting day,
 Tillume and warm my heart may spare a single ray.

Psalm xlii. 1.

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2. Then with THY mouth's sweet kisses haste,
 To cheer my love-sick soul :
Give me THY precious love to taste ;
 That love divine,
 That far exceeds the richest wine,
That balm that makes the broken spirit whole.
 Cant. i. 2.

XXXIX.

1. **O** The sweet favor of that name,
 The heav'nly armys sing ;
Join, daughters of *Jerusalem*,
 To tell the graces of your King ;
 Those which abroad are shed,
By whose sweet favor ye are led
 To follow still the Lamb !
 Cant. i. 3, 4. Rev. xiv. 4.
2. Sing too that glorious righteousness,
 Wrought out by HIM ; O glorious dress !
Wond'rous sin-covering array !
 Which makes you in JEHOVAH's sight appear,
 You who so foul by nature are,
 Comely and fair ;
Makes you, tho' black as *Kedar's* tents, as *Solomon's* curtain
 gay.
 Cant. i. 5.

XL.

1. **H**APPY the day when **JESUS** shew'd
 His smiling face to me!
 His tender heart with mercy glow'd,
 With mercy infinitely great;
 And did the flame communicate,
 O my cold heart, to thee!

2. Draw me, O gracious **LORD**, I cry'd,
 O draw my soul to **THEE**!
 I've drawn and will, the **GOD** reply'd,
 Come, wand'ring sinner, come to me.

Cant. i. 4.

3. Sweet was each look, and sweet each word,
 Of my beloved, loving **LORD**;
 He charm'd, He ravish'd all my soul;
 And led me gently to **HIS** house;
 Made my foul soul **HIS** wedded spouse;
 And caus'd an hungry wretch to feast
 On heav'nly fruits of richest taste,
 And drink of floods of love, and drink without controul.

Cant. ii. 4. and v. 1.

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4. How beauteous THOU, my LORD divine !
 THY love exceeds the richest wine ;
 THY lips drop honey, spice and myrrh ;
 THY words to sweetest honey I prefer :
 THOU art THYSELF all fair, without a blot ;
 A sun immense, without a single spot !

Cant. i. 2. and v. 16.

XLI.

1. MY well-beloved LORD is fair,
 Spotless and pure as lilies are :
 HE's fair, and HE is ruddy too ;
 With such a lovely red HE glows,
 Such beauteous colors doth disclose,
 As shine in *Sharon's* rose :
 Yes, HE is red,
 Baptiz'd and dy'd in blood once shed,
 To cleanse my soul from native, hell-black hue.

Cant. ii. 1.

2. Chiefest amidst ten thousand HE,
 His beautys without number be !
 His head divine,
 The finest gold doth far outshine :
 His love-exciting eyes,
 [One glance of which can fill the soul with joy,
 And make an heav'n in hearts of flesh arise,
 Which fire and faggot can't destroy ;]

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How full of tendernefs and loves,
Milder and fairer than the turtle-doves!

Cant. v. 10, 11, 12.

JESUS is altogether fair,
His beautys countlefs are;
Innum'able HIS graces be;
O that they more were shewn to me!
Look on me with thy doves eyes, LORD,
At least a fingle glance afford;
One look of THINE shall ravish all my foul,
One look shall make my love-sick fpirit whole.

* * *Thus far were composed A. D. 1767.*

XLII.

1. WITH joy did the sage *Syracusan** abound,
When, his problem discover'd, he straight with a-
bound,
Leap'd out of the bath, crying loudly, "I've found!"

* *Archimedes*, who, on the discovery of a certain problem, when he was going to bathe himself, was so overjoyed, that, leaping out of the bath, he ran naked about the streets of *Syracuse*, crying, *εὕρηκα, εὕρηκα, I have found, I have found.*

2. But

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1. But greater the joys of the true Christian be,
When in JESUS's blood, which from sin sets him free,
He bathes, and in transport crys, " LORD, I've found
THEE!"

XLIII.

1. **N**OW let the sons of GOD our King,
Combine their Father's love to sing;
That love which, ere the worlds were made,
Elected them in CHRIST, their head.

Eph. i. 4.

2. Before they made it be their care
To seek the LORD; before they were;
Before their father *Adam's* sin;
Before creation did begin:

3. Then did eternal love decree
To make the man, to leave him free;
To let him fall; but yet by grace
To save a remnant of his race.

4. It some to blifs did foreordain,
And some it left to sin and pain;
Each son of GOD was then foreknown,
And in the book of life set down.

Rev. xiii, 8. Rom. ix. 18.

5. The

3. The weakest saint that since was born,
The most dejected, most forlorn;
The most despis'd, and full of doubt,
Eternal love did not leave out.

4. Each name was wrote indelible,
Ordain'd to life in spite of hell;
The which from thence can ne'er erase
One object of electing grace.

5. God's love no pow'r can countermand,
Its laws more firm than *Persia's* stand:
Sing ye aloud, whose calling shews
Ye by eternal love were chose.

XLIV.

1. **N**OW may my soul rejoice and sing,
And hell defiance bid;
CHRIST is my rock, and I in HIM
Am safe from danger hid.

2. For in this rock, there is a cleft,
Made by the soldiers spear;
In which my soul secure may rest,
And no assailer fear.

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3. All pow'r is in my FATHER's hand,
And in HIS heart all love;
'Till love can hate, or pow'r grow weak,
My soul shall never move.
4. Then let my soul rejoice and sing,
And lift HIS praises high;
Who lov'd my soul ere time began,
And will when time shall dye.

XLV.

1. **L**ET old *Arminius* vainly boast,
And talk of his free-will;
I know I've none, except it be,
To do all sort of ill.
2. All my free-will to sin is bent,
And cou'd it have its way,
To endless flames I should be sent
Before another day.
3. But blest be GOD, who in my mind
Another law did place,
To counteract deprav'd free-will,
(O wonderful free grace!)

Rom. vii. 22, 23.

4. To grace, free grace, be all the praise,
And none, my GOD, to me:
All that I am, and all I have
That's good, I owe to THEE!

XLVI.

1. NOW let my soul begin the song,
And JESUS be her theme;
In notes, divinely sweet and strong,
Declare HIS glorious name!

2. How great HIS pow'r, how great HIS grace!
His saints shou'd loudly tell:
They sure are bound to sing HIS praise,
Whom HE redeem'd from hell.

3. How boundless is HIS might declare,
How wonderful HIS love!
And how divine the glorys are
HE wears enthron'd above!

4. For far above the stars HE reigns,
At GOD HIS FATHER's side;
When heav'n and earth no more remains,
His throne shall firm abide.

5. Co-

4. To

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5. Coequal with HIS Father GOD,
 Before HIM who can stand?
 Myriads of seraphs wait HIS nod,
 And fly at HIS command!
6. All things in earth, and all in heav'n,
 Invisible or seen,
 By HIM had their existence giv'n,
 Or they had never been.
7. HIM for their Author, HIM their End,
 All things created own:
 From HIM they were, to HIM they tend,
 And make HIS glorys known.
8. In HIM (so did the Father please)
 In HIM all fulness dwells:
 Let saints the GOD, their SAVIOR praise,
 Who ransom'd them from hell.

XLVII.

1. **D**Esponding souls! who think ye pray,
 And vainly seek the LORD,
 Cast not your confidence away,
 For it hath great reward.

Heb. x. 35.

2. For why shou'd *Isr'el* groan and cry,
From GOD my judgment's hid ?
I by the hand of *Saul* shall die,
Nor will the LORD forbid.

Isa. xl. 27. 1 *Sam.* xxvii. 1:

3. Thou say'st, the LORD's forsook my soul,
GOD has forgotten me ;
Floods of temptation round me roll,
Nor know I where to flee !

Isa. xlix. 14.

4. Can the fond mother e'er forget,
And her dear suckling leave ?
Sure not ! But shou'd she leave it yet,
I will my *Isr'el* save.

Isa. xlix. 15.

5. A stronger than maternal love,
My soul to you doth join ;
Nor all the pow'rs of hell can loose
A band so much divine !

Isa. xliv. 21.

6. Thus faith the LORD, Then do not fear,
Shall not HIS word remain ?
Banish each doubt, dry up each tear,
Who 'll make HIS promise vain ?

Numb. xxiii. 19.

7. Tho' HE perform it not as yet,
 Wait a small moment still;
 Thy promis'd Helper soon shall come,
 And all HIS word fulfil.

Heb. x. 37.

XLVIII.

1. **A**LAS! these lusts than in me dwell,
 Against implanted grace rebel,
 Continually distract my mind,
 Nor can I yet deliv'rance find.

Rom. vii. 17.

2. Sure none besides was ever so,
 The things I most detest I do;
 And what I love, I can't perform,
 Was ever such a wretched worm!

Rom. vii. 15.

3. Sin ever for the mast'ry strives,
 Tho' sometimes wounded, it revives;
 And often seems to break its chains,
 And rages so, I think it reigns.

Rom. vii. 23.

4. Dear JESUS, shall I ever be
Plagu'd with these enemys to THEE?
O wilt thou not these lusts destroy,
Which rob my soul of all its joy!

5. Thanks be to GOD thro' CHRIST the LORD,
For ever be HIS love ador'd!
Faith can behold a moment nigh,
When sin shall with this body dye.
Rom. vii. 25.

6. Mean while, the word of promise sure,
Says, tho' as yet the war endure,
Whatever foes my soul assail,
They shall not finally prevail.
Rom. viii. 37, 38, 39,

XLIX.

EZEKIEL xiii.

IN former days, the holy, holy LORD,
To Buzi's son thus sent HIS awful word.

Ver. 1. Against the prophets, son of man, declaim,
Who preach the lyes that their own spirits frame.
2. Woe to the lying seers, who boldly dare
Invent false visions, and as true declare.

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Ver. 6. " Thus, saith the LORD, With impious lips they cry,

7. When I ne'er sent them, but they boldly lye:

10. They say there's peace, to such whom I abhor;

22. But grieve the righteous, who my name adore.

One needs must build; while others, lest it fall,

10. Untemper'd mortar bring to daub it all.

But, O ye prophets, I against you am;

The Great JEHOVAH is my dreadful name!

11, 12. Lo, I'll complete my vengeance on you wall,

13, 14. It and its builders shall together fall;

15, 16. To wit, these prophets, who in lyes go on,

17. And say there's peace, when I declare there's none:

9. At last they shall not with my people stand,

18, 19. Nor be engrav'd with *Isr'el* on my hand,

10. Nor shall they enter into *Isr'el*'s land."

Thus spoke the LORD: and O, ye seers, beware,
Ye seers of *Britain*, who like *Isr'els* are!

Like them, the falshoods your own spirits frame,

Audacious publish in JEHOVAH's name,

Harden'd by Satan impiously, ye dare

Your own false doctrines as HIS truth declare.

" Thus, saith the LORD, With lying lips ye cry,

Tho' ye ne'er knew HIM, but ye boldly lye:

" There's peace" (ye say) tho' men in sin go on,

When GOD declares all sinners shall have none.

His love ye talk of, shut his justice out;

Justice and wrath you seldom dream about;

Or of it such an easy thing you make,

That for large debts it will base counters take;

And

And creature-works, from fordid motives done,
 More splendid sins will other sins atone.
 Sleepy, dumb dogs, thus on hell's brink ye snore,
 Lull thus to sleep round whom the devils roar :
 If conscience stir, all sort of pains ye take,
 Lest the poor sinners shou'd at length awake ;
 And say, *tis folly to distress his mind*
With thoughts of such a melancholy kind ;
He's kind and honest ; is not that enough ?
Works merit heav'n ; all other doctrin's stuff.
 Thus give them peace, to whom no peace belongs,
 Their souls fast fett'ring with delusions strong.
 Whereas the souls who in the LORD believe,
 With your false doctrins you distress and grieve ;
 Boldly their SAVIOR's righteousness deny,
 Deny HE lov'd their souls eternally :
 Say, tho' HIS love to-day HE on them place,
 Be like to-morrow they may fall from grace.
 Thus, like the Jews, ye make the righteous sad,
 Whom to be griev'd, the LORD wou'd not have had :
 Like them, pretend to build up Isr'el's wall,
 But with untemper'd mortar daub it all.
 Blind guides of blind ! but neither ye nor they
 Shall stand with Christians at the judgment-day ;
 Nor like their names, in characters of gold,
 Shall your's be in the book of life enroll'd ;
 Nor shall ye enter with that blessed band
 (At CHRIST's appearance) the celestial land.
 Your mislead flocks shall sink in endless woe,
 65. And damn'd themselves, behold you doubly so.

L.

1. **T**O THEE, O LORD, I fain wou'd cry,
 And to THY throne of grace draw nigh,
 But know not what to say :
 THY SPIRIT's aid, O LORD, I want,
 To me HIS kind assistance grant,
 And teach me how to pray.

2. When I attempt to bow before
 The mighty God, whom saints adore,
 What deadness do I find !
 And wand'ring thoughts continually,
 And from THEE steal my mind.

3. I cannot such a frame endure,
 My wand'ring heart, O JESUS, cure,
 Thy gracious SPIRIT send :
 Make these intruders to be gone,
 And fix my heart on THEE alone,
 And let it heav'nwards tend.

LI.

ALTERED FROM DR. DODDRIDGE'S PRINCIPLES OF
RELIGION IN VERSE. Lesson 21.

LORD, I admire THY wond'rous love,
Which doth THY saints from earth remove !
They at THY word resign their *breath*,
And gladly part with sin at *death*.

*Soon will the joyful hour appear,
When I shall quit this dungeon here ;
This tainted corpse, to worms a prey,
Shall slumber till its rising day :
Nor shall I dare in all that's done
In this low world beneath the sun.*

*To climes, where sin and pains unknown,
My chearful soul shall soon be gone ;
To GOD its Father shall return,
And ever joy, but never mourn.*

*No further penitence and pray'r,
But holiness and praise is there :
While hell's foundation rage in vain,
My bliss unalter'd shall remain.*

*My soul shall quit th' encumb'ring clay,
If my GOD summons me this day,
Enraptur'd at HIS call shall rise.
And spring to life beyond the skys.*

LII.

1. " **A**RISE, ye dead," *Arminius* cries,
" Arise, ye dead in sin ;
" Unstop your ears, unclofe your eyes,
" And a new life begin.
2. " Why will ye dye, ye wretched souls ?"
(Ye dead) " why will ye dye ?
" Quicken, and make your spirits whole,
" To life eternal fly."
3. (As *Baal's* worshippers of old,
Begg'd, pray'd, and cry'd aloud,
Cutting their bodys, as we're told,
To move a fancy'd god)
4. Before the idol, man, he'll fall,
And pompously declare,
Tho' slightly damag'd by the fall,
How great his powers are.

5. " Rise,

5. " Rise, noble creature, man arise,
 " And make yourself alive ;
 " Prepare yourself to mount the skys,
 " For endless glory strive."

6. Deluded seer ! But man will lye ;
 Still senseless as a stone !
 And you yourself stand fooling by,
 'Till both are quite undone ;

7. Unless almighty pow'r be mov'd,
 By GOD's free will, not thine,
 To quicken both, and make HIS love
 On both your hearts to shine.

Eph. ii. 5. John vi. 44.

LIII.

1. **G**OOD GOD, what darkness veils thee from my sight !
 How long shall doubts and fears, between
 My clouded soul and THEE, my sole delight,
 My love, my life, thus intervene,
 And thus envelop me with sev'nfold night !

2. Thou art my sun ; and I am dark and dull,
 Cold, senseless, hard and dead,
 If THOU withdraw'st : O then from off me pull
 The gloomy veil that cloaks my head,
 This unbelief ! and shine upon me full.

3. Then my benighted soul her God shall see;
 Then my dull spirit shall revive;
 My numb'd affections glow; my breast for THEE
 Shall pant; my murder'd pow'rs shall live,
 And live alone for HIM who dy'd for me.

LIV.

3. **G**IVE me, O LORD, THY promises,
 'Tis all I ask of THEE:
 My food, my treasure, and my all,
 THY promises shall be.
2. Pebbles are large, but little worth;
 Pearls, tho' of worth, are small:
 But these, in size and value both,
 Surpass earth's massy ball.
3. There's in the ocean drink enough,
 " But very salt " (you cry):
 In brooks there's water pure and sweet,
 But brooks are often dry.
4. But promises have an extent
 More than the ocean vast;
 Are sweet and pure, and will endure
 When seas no longer last.

5. Tho' all the seas were fill'd with wine,
And ev'ry sand o' th' shore
Was purest gold, and all were mine,
I still shou'd be but poor.

6. Except I had THY promises,
I shou'd a beggar be ;
Tho' I had wine, wit, wealth, and worlds,
And immortality.

7. O give me, LORD, THY promises,
They shall suffice for me ;
Who will may take corn, oil, and wine,
So I've THY word and THEE.

Psalms iv. 7.

L V.

1. **T**HE church is like a garden ground,
By love eternal wall'd around ;
Sep'rated from this wilderness
By free, discriminating grace.

Cant. iv. 12.

2. CHRIST has inclos'd it for HIS own,
CHRIST JESUS walks therein alone :
Woe to th' unhallow'd foot that treads
Upon the flow'rs, or mars the beds.

3. Fair

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3. Fair are the flow'rs, and fair the trees,
That grow in JESUS' paradise;
And rills of love incessant flow,
To water all the garden thro'.
4. How sweet the sight, how sweet the smell,
Language nor fancy cannot tell;
The lily fair, the ruddy rose,
Their beauty and their sweets disclose !
5. Sun-flowers there in golden drefs,
Turn to the Sun of righteousness :
There martyrs shine with bruises blue,
Or dy'd in blood of crimson hue.
6. There are CHRIST's hardy box-trees seen,
The myrtle's there for ever green ;
There olives fill'd with oil of grace,
And CHRIST's tall cedars find a place.
Isa. lx. 13.
7. Each grows in proper order there,
And shews the royal gard'ner's care ;
The royal gard'ner JESUS, who
Makes ev'ry sacred plant to grow.
8. 'Twas HE broke up the fallow-ground,
And double-wall'd the garden round :
Electing love's the outer wall,
The inner is the SPIRIT's call.

9. Within the outer barrier lye
Sticks, stocks and briars, dead and dry ;
Satan wou'd burn them up in hell,
Did not this wall secure them well.
10. But CHRIST, within the inner wall,
In HIS own time will plant them all ;
Will quicken each, make each to live,
To grow, to blossom, bear and thrive.
11. There is no thorn, no briar seen,
But all is beautiful and green ;
No barren spot, no stony ground,
In all the garden can be found.
12. JESUS, the Sun of righteousness,
Shines on it with HIS chearing rays ;
CHRIST digs the ground, CHRIST chears the flow'rs
With dews of grace and heav'nly show'rs.
13. HE is the sun ; the living flood
That waters it with sacred blood :
The gard'ner's HE ; HIS love's the wall ;
HE warms, HE waters, keeps it all !

LVI.

CHRIST.

1. **T**HOU art my fav'rite garden ground,
 With walls of love inclos'd around;
 Here can I take my walks, and be
 From ev'ry bold intruder free. *A garden inclosed is my sister, Cant. iv. 12.*
2. Thy pomegranates attract my sight,
 How fine the trees, how tall, upright!
 How fair the fruit, how large, how sweet!
 Which GOD HIMSELF delights to eat. *Thy plants are an orchard of pomegranates, with pleasant fruits, camphire, &c. Cant. iv. 13, 14.*
3. In THEE, the cedar and the fir,
 Spikenard, and frankincense, and myrrh,
 All trees of fruit, all trees of spice,
 All sort of goodly trees arise.

CHURCH.

4. Fountain of gardens, brother, LORD,
 For ever lov'd, admir'd, ador'd;
 Thy garden I rejoice to be,
 But must the praise ascribe to THEE. *A fountain of gardens, Cant. iv. 15.*
5. For still I'd been a barren ground,
 Had not THY love inclos'd me round;
 First plac'd upon me THY delight,
 And kept me both by day and night.

6. 'Tis to THY streams that round me flow,
My verdure any my fruit I owe;
The praise is due to THEE alone,
The fruit I bear is all THY own.

LVII.

CHRIST.

1. LET MY free SPIRIT now awake,
And on MY garden blow;
His quick'ning influence shall make
Each plant and flow'r to grow.

*Awake, O north
wind, and come
thou south
wind, blow
upon my gar-
den.*

2. As the sharp, wholesome north-wind, blow,
All noxious vermin kill;
As the warm, chearing south-wind too,
MY faints with comfort fill.

CHURCH.

3. 'Tis the blest SPIRIT of my GOD,
That on HIS garden breathes:
Each with'ring plant, each fading flow'r,
New strength and life receives.
4. Enter, my best lov'd, and taste
The fruits from off THY trees:
THOU mad'st them grow, then come and take
The glory and the praise.

* * * Thus far were composed, A. D. 1768.

LVIII.

A COMPENDIOUS VIEW OF THE PRINCIPAL TRUTHS
OF THE GLORIOUS GOSPEL OF CHRIST.

1. Qu. *WHO made you?*

Answ. Me did the LORD Almighty frame,
The great JEHOVAH is HIS name;
My body form'd, inbreath'd my soul,
Fashion'd each part, preserves the whole.

Gen. ii. 17.

2. Q. *What is GOD?*

A. A spirit perfect, infinite
In knowledge, goodness, and in might;
Unseen, eternal, uncreate,
Pure, changeless, self-existent, great.
John iv. 24. Exod. iii. 14. and xxxiv. 6.

3 Q. *What is man?*

A. Daily and sad experience shews,
That all mankind to GOD are foes;
Brutish and dey'lish, void of good,
Like wax to Satan, stone to GOD.

Gen. vi. 5, 12. Ezek. xxxvi. Rom. iii. 9. & seq.

4. Q. *Could*

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4. Q. *Could the all-wise GOD make him in this condition?*

A. Upright the LORD did man create,
He brought himself to such a state;
'Twas thro' his own default he fell
To sin, and (in desert) to hell.

Eccl. vii. 29.

5. Q. *When was man made?*

A. When time began, th' Almighty made
This earthly globe; the skys he spread,
Form'd all therein; and then began
On the sixth day to fashion man.

Gen. i.

6. Q. *Whence did you acquire this knowledge of GOD and his works?*

A. By nature's glimm'ring light we see
Some shadow of a Deity;
But only from the sacred word,
We've saving knowledge of the LORD.

Acts xiv. 17. xvii. 27. Rom. ii. 14, 15. 2 Tim. iii. 15, 16.

7. Q. *How doth the Bible appear to be the word of GOD?*

A. From various future things reveal'd
In prophecy, and since fulfill'd;

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From various supernat'ral signs,
 Its writers wrought by pow'r divine.
Ezek. xxxiii. 33. Isa. xli. 23. xlviii. 5. Acts v. 12.

8. Q. *How farther?*

A. Its writers characters declare,
 They neither cheats nor cheated were;
 But hence the strongest proof I have,
 I find it fit my soul to save.
1 Theff. ii. 10. 2 Tim. iii. 15.

9. Q. *How doth the Bible appear suited to save your soul?*

A. It is from hence I knowledge draw
 Of man, of GOD; HIS righteous law,
 HIS boundless love, HIS wond'rous grace,
 To Adam's fallen, ruin'd race.

10. Q. *What does it teach more concerning man?*

A. Dwelling in Eden, from his side
 JEHOVAH fashion'd him a bride;
 Great was their bliss; but ah, how soon
 To midnight darkness turn'd their noon!
Gen. ii. 3.

11. Q. *Can you give me a particular account of the fall?*

A. One fatal tree forbid to eat,
 With all the world beside for meat;

With

With all the world unsatisfy'd,
Vain man wou'd snatch what God deny'd.

Gen. iii.

12. *Q. Who seduced them to eat the forbidden fruit?*

A. Curst *Satan*, in the serpent hid,
Mov'd *Eve* to eat what God forbid ;
She to her husband gave the fruit,
Of all our miserys the root.

Gen. iii.

13. *Q. Who was Satan?*

A. Satan was once an angel bright,
A chief amidst those sons of light ;
But by his pride from heav'n he fell,
With all rebel hosts to hell.

2 Peter ii. 4.

14. *Q. What was the consequence of the fall?*

A. Man now became a foe to God,
An enemy to all that's good ;
Was turn'd from *Eden*, and debas'd
With all his sons below the beast.

Jer. ii. Gen. iii. Isa. ii. 5. Psalm xlix. 15, 20.

15. *Q. What do the scriptures teach farther concerning
G O D ?*

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A. Three Persons in the Godhead are,
Who do in heav'n THEIR witness bear;
The FATHER, SPIRIT, and the SON,
Co-equal, co-eternal, one.

1 John v. 7.

16. *Q. Wherefore did G O D permit the fall?*

A. For wise designs the LORD saw fit,
The fall of *Adam* to permit;
His fav'rite people thus to shew,
Much greater bliss than *Adam* knew.

Rom. ix. 33.

17. *Q. What do you mean by the people of G O D?*

A. Those whom JEHOVAH's firm decree
Elected from eternity;
Immutably and firmly chose,
Ordain'd to life in spite of foes.

Eph. i. 4, 5.

18. *Q. What becomes of the rest of mankind?*

A. Past by, they sink in sin and woe,
Condemn'd, and that with justice too;
Condemn'd for wilful sin foreknown,
That God might just and pure be shewn.

Rom. ix. 7. Prov. xxi. 14. Jude 4.

19. *Q. How do G O D's decrees consist with the freedom of his creatures wills?*

- A. All good's from GOD ; if GOD decree
Some good, HE'll cause that good to be ;
HE works on man most sure, but still
Preserves the freedom of his will.

Phil. ii. 13. 2 Cor. iii. 5.

20. Q. *Proceed.*

- A. If for wise ends HE ill ordains,
The creature's will still free remains ;
The evil comes most certain ; yet
GOD don't effect it, but permit.

James i. 12. Amos iii. 6. 1 Kings xxii. 23. Acts xiv. 16.
xvii. 30. Rom. viii. 22.

21. Q. *How farther did GOD's good will go forth towards
the elect in eternity ?*

- A. Eternally HE did resolve
From sin foreseen th' elect t' absolve ?
On them to look as just and free,
And well-lov'd sons, HE did decree.

Numb. xxiii. 1. Prov. viii. 31. Acts xv. 18. Rom. iii. 25.

22. Q. *How could GOD look on the elect as righteous, when
He foreknew the fall ?*

- A. He put them into CHRIST their head,
Whom HE ordain'd for them to bleed ;

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And by HIS life and death work out

A righteousness without a spot.

Eph. i. 3, 4. 2 Cor. v. 19. Rev. xiii. 8.

23. Q. *CHRIST being co-equal with the Father, was not his consent necessary?*

A. HE freely undertook it all,

T' repair the ruins of the fall;

Resolv'd to die, and shed HIS blood,

To reconcile lost man to GOD.

John x. 18. Heb. x. 7.

24. Q. *CHRIST being GOD, how could He dye? also what right had he to dye for another?*

A. HE purpos'd human flesh to take,

And so HIMSELF our kinsman make;

And having right to redeem us then,

Resolv'd t' obey, and bleed for men.

Heb. x. 5. Lev. xxv. 25. Ruth iii. and iv. Heb. ii. 14.

25. Q. *How can we be justified by the righteousness of another?*

A. Our sins to CHRIST imputed were,

HIS righteousness, divinely fair,

Is ours by imputation made;

Thus are we spotless in our head.

2 Cor. v. 21. Rom. iv. 6. Cant. iv. 6. Ezek. xvi. 14.

26. Q. *How*

26. Q. *How can this be from everlasting?*

A. Surely the Father knew the Son,
His great co-equal with HIM One;
Cou'd give HIM trust, who cannot lye,
And had in cov'nant sworn to dye.

Zech. ix. 11. Heb. xiii. 20. Rev. xiii. 8. Psa. lxxxix. 28.

Zech. vi. 13.

27. Q. *When did CHRIST fulfil HIS covenant engagements?*

A. HE in the appointed time came down,
Near eighteen hundred years ago;
Liv'd thirty-three on earth, and then,
By blood, atonement made for men.

28. Q. *Where was the birth-place of CHRIST?*

A. At Beth'lem see the GOD appear,
Born of HIS virgin mother there;
Heaven, in amaze, came down to see
Omnipotence in infancy.

Matt. ii. Luke ii.

29. Q. *What was his manner of life while upon earth?*

A. A life of poverty HE led,
And all the-law for us obey'd;
HE travell'd all Judea thro',
Healing mens souls and bodies too.

30. Q. *In what manner did He dye?*

A. Betray'd by *Judas* to the Jews,
 Their GOD and Savior they abuse;
 Drag to the *Romans*, to be try'd,
 Scourg'd, spit on, mock'd, and crucify'd.

31. Q. *Did He not bear his Father's wrath, as well as the
 cruelty's of men?*

A. Tho' great the pains from man HE bore,
 HIS FATHER's vengeance pain'd HIM more;
 Infinite justice made HIM groan,
 For sins unnumber'd, not HIS own.

Zech. xiii. 7. 1 Peter iii. 18.

32. Q. *Did his body continue in the grave?*

A. In *Joseph's* sepulchre it lay,
 Three days unanimated clay;
 Then victor over death and hell,
 The SAVIOR rose in heav'n to dwell.

Luke xxiv.

33. Q. *What ensued on his resurrection?*

A. Ere HE ascended to his throne,
 HE made HIS resurrection known
 To HIS apostles; in whose sight,
 HE mounted to the realms of light.

John xx. 21. Luke xxiv. 54.

34. Q. *What*

34. Q. *What is the employment of Christ God-man in heaven?*

A. At GOD's right hand HE intercedes,
And for HIS chosen people pleads;
And down from heav'n the SPIRIT sends,
To teach and dwell with all HIS friends.

Heb. vii. 25. John xiv. 26.

35. Q. *What is the office of the SPIRIT?*

A. CHRIST did for all HIS chosen bleed,
Whereby from punishment they're freed;
By HIM to heav'n they have a right,
For which the SPIRIT makes them meet.

Isa. liii. Col. i. 12.

36. Q. *How doth the SPIRIT make the saints meet for glory?*

A. 'Tis by HIS power they're born anew,
Are chang'd and cleansed thro' and thro';
Grace HE implants, doth grace increase,
And gives them holiness and peace.

John iii. 8. Titus iii. 5. Rom. xv. 16.

37. Q. *What is regeneration?*

A. The SPIRIT's work, whereby the soul
Is well renewed throughout the whole;
Each part and passion, moulded fresh
In holiness and righteousness.

John iii. 7. Titus iii. 5. Eph. iv. 24.

38. Q. *What is repentance ?*

A. Soon as 'tis born, the babe will cry,
So souls regenerated sigh;
Their anger, hate and grief, is bent
Against their sins—this is t' repent.

Acts ix. 11. 2 Cor. x. 11.

39. Q. *What is faith ?*

A. A grace, whereby the soul doth see
CHRIST's fulness, and its poverty;
Tells HIM its wants, before HIM falls,
And trusts in HIS free grace for all.

40. Q. *Is union a consequence of faith ?*

A. A secret union to the SON,
Subsisted e're the world begun;
Therefore, the chosen faith receive,
That in communion they may live.

Eph. i. 4. Jude 1. Jer. xxxi. 3. Gal. iv. 6.

41. Q. *What is communion ?*

A. When we receive by faith GOD's gift,
Discov'rys of HIS love, and lift
Our glowing hearts to HIM above,
Loving and joying in HIS love.

Cant. ii. 4, 5, 6, 16.

Q. *What*

41. Q. *What is assurance ?*

A. Assurance is to have made known,
Our being with CHRIST JESUS one ;
To have the SPIRIT certify,
Our being sons of GOD most High.

Rom. viii. 14, 16. Heb. x. 22.

43. Q. *What is sanctification ?*

A. Thereby our souls to grow are made
More and more like to CHRIST our head ;
Their faith is strengthen'd, pride abas'd,
Lust is subdu'd, and grace increas'd.

2 Cor. iii. 18.

44. Q. *Is sanctification completed before death ?*

A. Ah, no ! alas we daily find,
Failings and fears of divers kind :
Satan's temptations, and what's more,
Indwelling lusts distress us sore.

Rom. vii.

45. Q. *Have all believers assurance ?*

A. Most, if not all, in some degree,
At certain times assured be ;
But for wise ends JEHOVAH may
Leave some in darkness long to stay.

Psaln cxlix. 5. 9. Isa. l. 9.

Q. Are

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46. Q. *Are they subject to afflictions ?*

A. They daily meet ten thousand foes,
 Sanctification to oppose ;
 Oft are in danger and distress,
 To try and exercise their grace.

Lam. iii. 1. Dan. xi. 35. 2 Chron. xxxii. 31.

47. Q. *Shall they persevere to the end ?*

A. Sure as th' existence of a GOD,
 Sure as the Savior shed HIS blood,
 GOD's oath and promise shall not fail,
 But o'er all foes th' elect prevail.

*2 Tim. xi. 19. Phil. i. 6. Heb. vi. 17, 18. and xiii. 5.
 Rom. viii. 38.*

48. Q. *Shall all things work for their good ?*

A. Yes—each affliction, each distress,
 They meet with in this wilderness,
 Shall, thro' the mighty pow'r of GOD,
 Work in the end HIS childrens good.

Rom. viii. 28.

49. Q. *May not carnal persons abuse such doctrine ?*

A. If dogs will snatch the childrens bread,
 Children must ne'ertheless be fed ;
 But let presumptuous sinners know,
 'Tis at their peril they do so.

Isa. lxvi. 11—14. Rom. iii. x. Rev. xxii. 15. Jude 4.

50. Q. *Are they bound to keep the law ?*

A. Not as a covenant, for none
Can live by deeds that they have done;
But as a rule of life, to prove
That they the LORD Almighty love.

Rom. iii. 20. and vi. 15. Matt. v. 17. John xiv. 15.

2 John vi. 2 Cor. v. 14.

51. Q. *Will G O D punish them if they break it ?*

A. GOD loves his dear elect so well,
In him no wrath towards them can dwell;
But when they sin for their own sake,
He'll cause their wand'ring hearts to ach.
Isa. liv. 9, 10. and xxvii. 4. Psalm lxxxix. 32.

52. Q. *May not all be saved that will ?*

A. All shall be sav'd that will : but none
Can will but by GOD's help alone :
Whoever feels desires of grace,
Must give GOD's SPIRIT all the praise.

Rev. xxii. 17. Phil. ii. 13.

53. Q. *Should we seek the SPIRIT's assistance by prayer ?*

A. The LORD knows all things, and doth see
Our wants : yet HE hath made it be
Our duty to enquire by pray'r
For help, when in distress we are.

Matt. vi. 8. Ezek. xxxvi. 37. Phil. iv. 6.

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54. Q. *How many sacraments are there ?*

A. Two—in the which are Christians bound,
By love and duty to be found ;
But none devoid of saving faith,
A right to either of them hath.

Job xxv. 4. Psalm l. 16. Matt. iii. 9. 1 Cor. xi. 23.

55. Q. *What is baptism ?*

A. Plunging in water : which must be
In name of the eternal THREE ;
Whereby shou'd all believers shew
Their love, and new obedience vow.

Acts viii. 36—39.

56. Q. *What is the Lord's supper ?*

A. The eating bread and drinking wine,
In mem'ry of our LORD divine ;
Who broke HIS body, shed HIS blood,
To feed our souls with living food.

1 Cor. xi. 23—29.

57. Q. *Whither doth the soul go at death ?*

A. The faints ascend where angels dwell,
And bid to sin and pain farewell :
But sinners down to hell descend,
To live in torment without end.

Luke xvi. 23. Psalm ix. 17.

Q. *Shall*

58. Q. *Shall the bodys of the dead rise again ?*

A. Yes ; at the resurrection day,
The LORD shall call—the dead obey :
Sinners and saints shall then appear,
And take their trial at HIS bar.

John v. 28.

59. Q. *What shall be the consequence to the godly ?*

A. Acquitted thro' their SAVIOR's blood,
Declar'd the sons and heirs of GOD,
With HIM they re-ascend the skys,
To dwell where pleasure never dyes.

Matt. xxv. 34.

60. Q. *What shall be the consequence to the wicked ?*

A. Christless and hopeless they shall stand,
Speechless with guilt at CHRIST's left hand ;
Who thence shall drive them down to hell,
In fire unquenchable to dwell.

Matt. xxv. 41.

LIV.

1. **N**OW let the earth's foundation shake,
And rocks and mountains fall,
No fears shall cause my soul to quake,
No fears my heart appal.
2. Firmer than rocks, and hills, and worlds,
My hopes by God are built ;
Nor need I fear high winds of wrath,
Nor rising floods of guilt.
3. Nothing have I from *heav'n* to fear,
For heav'n is on my side :
God ever was my friend, and He
Will ever be my guide.
4. Nothing have I from *earth* to fear,
My Father fram'd the world :
Empires that dare His chosen harm,
Shall into hell be hurl'd.
5. Nothing have I from *hell* to fear ;
There's not a dog in hell,
Without God's leave, dares move his tongue
Against His *Israel*.

Exod. ii. 7.

LX.

1. **N**OT to make void the law,
 The holy JESUS came;
 But each command to glorify,
 And to confirm the same.
Rom. iii. 31. Isa. xlii. 21.

2. When we had deeply run
 In the commandments debt,
 CHRIST JESUS put our nature on,
 And ev'ry precept kept.

3. We had not got a mite
 To pay the countless score;
 And daily, tho' insolvent quite,
 Went on contracting more.

4. We might indeed be seiz'd,
 And into prison cast;
 But nothing from us cou'd be got,
 When endless years were past.
Psalms xlix. 7, 8.

5. Our finest household goods
 Were hell's commodities;
 Our purest gold was only dross,
 Our victuals vanities.
Isa. i. 22. and xliv. 20.

K

6. Our

6. Our wardrobe, it was stor'd
 With rags and filthy clouts;
 And our strong chest and private hoard
 Was nobly fill'd with nought.

Ija. lxiv. 6.

7. [*Socinus*, and his friend
Arminius too, wou'd brag;
 And even *Baxter* thought he had
 A farthing in his bag.

8. When justice wou'd have took
 His farthing and their pound,
 Nothing but vile and sordid dross,
 And counters cou'd be found.]

9. Thus must the law have lost
 The countless, total sum,
 If JESUS, to defray the cost,
 Thus freely had not come.

10. Prompted by love divine,
 The total sum HE paid;
 Not the least mite was left behind,
 But all the debt defray'd.

11. And now tho' HE hath set
 Us free from ev'ry charge,
 Paid present, past, and future debt,
 Tho' it be e'er so large;

12. Tho'

11. Tho' now the law can't ask
A single mite of us,
Our SURETY having done its task
And borne its dreadful curse ;
13. Tho' now it is too late
Eternal life to buy,
Too late to think to pay our debt,
Ourselves to justify ;
14. Since many ages past,
This perfectly was done,
When our Redeemer on the cross
Gave HIS last dying groan :
15. Justice has had each mite,
Our debts are all defray'd ;
Th' elect are very righteousness,
In CHRIST our Savior made.
16. Yet *Antinomians* curst,
Alone will think or say,
That chosen men may do their worst;
Because they've nought to pay.
17. No rattling chains of wrath
Fill us with slavish awe ;
But golden chains of gospel love
To sweet obedience draw.

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18. We've nought to do for life,
But much to do for love;
Who gave us life, the law did give,
We therefore it approve.
19. Saints have no hell to fear,
Shou'd they the law forsake;
But love will make them melt in tears,
If they one tittle break.
20. For on in sin who goes,
And faith, CHRIST paid for all,
'Tis a *shrewd* sign he is not *chose*,
A *sure* one he's not *call'd*.

LXI.

1. SING, ye faints, admire and wonder,
JESU's matchless love adore:
Sing, for *Sinai's* awful thunder
Shall upon you burst no more.
2. Sin, in spite of Satan's lying;
Sing, tho' sins are great and large:
Sing, for JESUS by HIS dying,
Set you free from ev'ry charge.
Rom. viii. 33, 34.

3. Sing,

3. Sing, tho' sense and carnal reason
Fain wou'd stop the joyful song :
Sing, and count it highest treason
For a saint to hold his tongue.

4. Sing, tho' vile as beast and devil,
Ye by your first nature were :
Sing, for freed from charge of evil,
In your Head ye spotless are.
Eph. v. 27.

5. [Sing, because your royal cloathing
Is not on ye like a net ;
GOD all imperfection loathing,
Ne'er saw pinhole in it yet.]
Numb. xxiii. 21.

6. Sing, tho' the old man endeavor
Ev'ry day to stop your tongue :
You've perfection in your Savior ;
Sing, and never cease the song.

7. Sing, for 'tis your bounden duty ;
Sing, for you of GOD are sons :
Sing, for cloath'd in JESU's beauty,
You are brighter than the sun.
Dan. xii. 3.

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8. Sing ye loud, whose holy calling

Your election plainly shews ;

Sing, nor fear a final falling,

JESU'S love no changes knows.

1 *John* iv. 19. *John* xvi. 27. *Mal.* iii. 6. and ii. 16.

9. Sing, for you shall heav'n inherit ;

Sing, and ne'er the song have done :

Sing to FATHER, SON, and SPIRIT,

ONE IN THREE, and THREE IN ONE.

Luke xii. 32. 1 *John* v. 7.

LXII.

1.

O Come and give praise,

And your grateful songs raise,

And give to the SAVIOR renown :

'Tis meet we shou'd sing,

Who are sons of a King,

And heirs of an heavenly crown.

2.

Redeemed with blood,

Made children of GOD,

What praises to HIM shall we give,

Who kindly past by,

When in blood we did lye,

And said to our dying souls, Live !

Ezek. xvi. 6.

3. We

3. We murder'd were found,
 Thrown out on the ground;
 He quicken'd and wash'd us clean;
 Did a cov'ring provide,
 Our pollution to hide,
 That our nakedness might not be seen.

Ezek. xvi. 5.

3. Sing, each grateful tongue,
 How HIS skirt o'er us flung:
 We've *perfection* in JESUS alone;
 In CHRIST we are fair,
 More than moon or the stars;
 Our brightness is more than the sun's.

Ezek. xv. 8. Dan. xii. 3. Matt. xiii. 44.

5. Sing hallelujah
 To the name of great JAH,
 Sing praises to JESUS our King:
 Sing all, who've new breath,
 All who're saved from death,
 Sing ye praises, for evermore sing!

LXIII.

3. **L**ORD, how many are my foes,
 Who my heav'nward way oppose?
 Set me, like a brazen wall,
 Let no fears my soul appal.

Jer. xv. 20.

2. Let me forward force my way,
 Chase the troops of hell away,
 Stopping not, nor turning short,
 Or for good or ill report.

2 Cor. vi. 8.

3. Be in **CHRIST**, my confidence,
 Let no terrors force me thence:
 Be in **CHRIST**, my only joy,
 Thence let no delusion draw.

4. By **THY** law no more condemn'd,
 Be the lyes of hell contemn'd:
 Freed from **THY** avenging wrath,
 Make me bold, tho' worldlings scoff.

Heb. xiii. 6.

5. Dogs of hell may bark, or cease,
 Earth may mock, or hold her peace;
 Dauntless, I disdain to flee,
 Fearing nought, save grieving **THEE**.

LXIV.

1. **W**HAT shall I sing? What but HIS love,
 Who left HIS radiant court above;
 Who on HIM took a human form,
 For me so mean, so vile a worm!

2. What shall I sing? HE who did join
 The human nature and divine;
 Rejoic'd to leave HIS throne on high,
 And in a virgin's womb to lye!

3. What shall I sing? HE who was born
 To save me from my state forlorn;
 In HIS own creatures arms was stay'd,
 Or in an humble manger layd!

4. What shall I sing? HE who obey'd
 The law for me; my cov'nant-head:
 Who for me ev'ry precept kept;
 My Surety, who discharg'd my debt!

5. What shall I sing? The Friend divine,
 Who for so foul a soul as mine,
 Bore ev'ry kind of shame and pain,
 Was mock'd, was spit on, scourg'd and slain!

6. What

6. What shall I sing? The SAVIOR, who
 Bore the dread curse that was my due;
 Bore GOD's fierce, sin-avenging ire,
 To save my soul from endless fire!
7. What shall I sing? HE who wrought out
 A righteousness without a spot;
 That in it I might stand before
 The God, angelic hosts adore!
8. What shall I sing? My LORD, my CHRIST,
 My King, my Prophet, and my Priest,
 My Savior, GOD; to whom be giv'n
 Eternal praise by earth and heav'n!

LXV.

AN ESSAY ON MAN.

Or, a SPIRITUAL MIRROR; wherein every Son and Daughter of fallen *Adam* may view the outlines of his own heart faithfully and truly, although yet but faintly, represented, according to the original drawing to be seen in the word of truth, or in the awakened conscience of a sinner. Being an Answer, in Verse, to that important question, LORD! *what is man?*

TO THE READER.

READER, take up this glass, thy features view,
 Look if thou art not represented true :
 Say not, with Peter, I know not the man ;
 Each hair's thine own, deny it if you can :
 If you have grace, you will not truth deny,
 And if you shou'd, won't conscience say, you lye ?
 Then let not pride against the writer rise,
 Nor for mean verse, true sentiment despise :
 The glass that shews a man his likeness well,
 Doth a dim mirrour with gilt frame excel ;
 From him thine anger, if it rises, turn,
 'Gainst thine own heart, against thy sins to burn.
 His aim is this : Each reader thus to shew,
 What stinking weeds in nature's garden grow,
 Which he prays GOD from thence to root and hoe ;
 And sow thy land with wheat, not oats, nor rye,
 Give thee true grace, not bare morality.

1. **L**ORD! what is man? A foe to THEE,
 His great Creator's enemy ;
 A rebel vile, who rashly dares
 Rouse the Omnipotent to war!

2. LORD!

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2. LORD! what is man? One who has broke
From off his neck THINE easy yoke;
A warrior in the devil's cause,
A proud contemner of THY laws!

*Pfalm ii. 3. Matt. xi. 29. James ii. 10. Rom. iii. 19.
Neh. ix. 26.*

3. LORD! what is man? One who'll adore
All gods the LORD his GOD before;
Who, if he cou'd, wou'd GOD dethrone,
And in HIS stead the devil own!

Exod. xx. 3. Phil. iii. 19. 2 Cor. iv. 4.

4. LORD! what is man? An idol's slave,
His heart, THY due, the creatures have;
His god is gold, or painted dust,
Or pleasure vain, or self, or lust!

Exod. xx. 4. Ezek. xiv. 3. 1 John v. 25.

5. LORD! what is man? One who contemns
His Maker, and his Maker's names:
LORD! what is man? A wretch unblest,
Who disregards THY day of rest!

Exod. xx. 7. Mal. i. 6. Exod. xx. 8. Mal. i. 13.

6. LORD! what is man? A rebel son,
Who fain his Father wou'd dethrone;
And, siding with HIS enemys,
Against his Maker's laws doth rise!

Exod. xx. 12. Mal. ii. 10.

7. LORD!

7. LORD! what is man? A murd'rer; he
 Wou'd fain destroy the Deity;
 And daily strives by all he can,
 His soul to murder and to damn!

Exod. xx. 13. Psalm xiv. 1. Acts ii. 23. Rom. i. 32.

8. LORD! what is man? A wretch most foul,
 A vile adult'rer in his soul;
 His soul, estrang'd from CHRIST its Lord,
 Whoredom commits with other gods!

Exod. xx. 14. Jer. iii. 3. Ezek. xvi. 28. Hosea v. 4.

9. LORD! what is man? A thief accurst,
 To rob his Maker, GOD, he durst;
 Nay, daily from HIM steals away
 The glory he is bound to pay!

Exod. xx. 15. Mal. iii. 9. Dan. v. 23.

10. LORD! what is man? A lyar; he
 False witness dares to bear of THEE:
 His actions lye against the LORD,
 As if unjust, austere, and hard!

Exod. xx. 16. Luke xix. 21. Psalm lviii. 3. Jer. xxiii. 14.

11. LORD! what is man? One who doth crave
 What THOU deniest he should have;
 His heart, puff'd up with cursed pride,
 Can't bear to have its lusts deny'd!

Exod. xx. 17. Jer. ii. 25. Rom. vii. 7, 8.

12. LORD!

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12. LORD! what is man? A *lunatic*,
Against the goads he dares to kick :
All pains he'll take, all pains endure,
To seal his own damnation sure!

Acts xxvi. 11, 14. *Jer.* iii. 5.

13. LORD! what is man? A wretched *slave*;
O'er him his lusts dominion have :
Satan's his king, his god, his lord,
And will his slave with hell reward!

John viii. 34. *Eph.* ii. 2. *Rom.* vi. 20, 23.

14. LORD! what is man? One *wounded* sore,
From head to foot, behind, before ;
Each part is utterly unsound,
There can no health in him be found!

Isa. i. 6.

15. LORD! what is man? Poor man is slain,
'Till quicken'd by THY grace again ;
He's *dead* to THEE, stone dead in sin,
His sins his murderers have been!

Eph. ii. 1.

16. LORD! what is man? Poor man is *blind*,
Thick darkness resting on his mind ;
Blind to himself, and blind to THEE,
His bane, his cure, he cannot see!

2 *Cor.* iv. 4. *Rom.* i. 21. *Eph.* iv. 18. *Rev.* iii. 17.

1 *Peter* ii. 9.

17. LORD!

7. LORD! what is man? One *without smell*,
His stinking lusts, the smoke of hell,
He can't perceive; nor favours he
The ointments sweet, dear LORD, of THEE!
Psaln xiv. 2. "altogether stinking" Cant. i. 3.
8. LORD! what is man? Man has *no ear*,
THY thund'ring law he cannot hear;
He hears not devils round him roar,
Nor minds he mercy's sweet voice more!
Psaln lviii. 4. Isa. xliii. 8.
9. LORD! what is man? Man has *no taste*,
Nor relishes the gospel-feast;
But vainly seeks to feed his mind
With dung, with ashes, dust and wind!
Matt. xxii. 9. Isa. xlv. 20. Amos ii. 7. Hosea xii. 1.
10. LORD! what is man? Man *cannot feel*
His sins, that press him down to hell;
Nor (if unquicken'd) feels the weight
Of THY just wrath, till 'tis too late!
Isa. i. 4.
11. LORD! what is man? Man *naked is*,
Naked of righteousness and bliss:
Tho' the proud worm of merit brags,
His very righteousness is rags!
Rev. iii. 17. Isa. lix. 6. and lxiv. 6.

22. LORD!

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22. LORD! what is man? A *beggar* mean,
 Poor, filthy, ragged, and unclean;
 A *bankrupt* vile, insolvent quite,
 Unable to repay a mite!

Rev. iii. 17.

23. LORD! what is man? A *sink of sin*,
 A cursed, loathsome *flye*, wherein
 A thousand hateful devils dwell;
 A *picture* but too just of *hell*!

24. LORD! what is man? A *flint*, a *stone*,
 Which none can cut but THOU alone;
 Like adamant, his stubborn mind
 Will sooner break, than yield or bend!

Zech. vii. 12.

25. LORD! what is man? As putrid flesh,
 A very lump of *rottenness*:
 No carrion in the ditch can be
 Loathsome to him, as he to THEE!

Isa. i. 6.

26. LORD! what is man? A tree unsound,
 On him can no good fruit be found;
 A rotten, sapless, pricking *briar*,
 Fit fuel for eternal fire!

Micah vii. 4. Jude 12.

27. LORD!

27. LORD ! what is man ? A crawling *toad*,
 Detested and abhorr'd by GOD :
 How doth the haughty reptile swell,
 Inflated with the pride of hell ?

28. LORD ! what is man ? Man is a *beast*,
 Below the brute by sin debas'd ;
 Beastly throughout, in will, in heart,
 Actions, affections, whole and part !
Psaln xlix. 12.

29. LORD ! what is man ? A *dog* ; for he's
 More vile than any dog can be :
 LORD ! what is man ? A filthy *swine* ;
 Sin is the mire he wallows in !
Rev. xxii. 15. 2 Peter ii. 22.

30. LORD ! what is man ? We man may name
Hyena ; for him none can tame :
 LORD ! what is man ? An *ass's* *foal*,
 Stubborn and stupid is his soul !
Jer. ii. 24. Hosea viii. 3.

31. LORD ! what is man ? A surly *bear* ;
 In paths of sin a fleeting *bare* ;
 A rav'ning *wolf* ; a *sheep* astray,
 Still wand'ring in destruction's way !
Isa. lix. 11. Prov. vi. 18. Jer. ii. 23. Matt. x. 16,
Isa. lii. 6.

L

32. LORD !

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32. LORD ! what is man ? A stinking goat ;
 A leopard with a thousand spots :
 LORD ! what is man ? A devil ; he
 Is vile as Satan's self can be !

Matt. xxv. 33. Jer. xii. 23. James iii. 15. John vi. 70.

33. LORD ! what is man ? Good GOD, THOU know'st,
 In man all human pow'rs are lost ;
 None can such depths of sin descry.
 Throughout, but THINE all-searching eye.

Jer. xvii. 9.

LXVI.

1. **N**OW let my soul in GOD rejoice,
 And earth and hell defy :
 Who has more cause to raise his voice
 In songs of praise than I ?

2. My Father, did his GOD create,
 In bliss and happiness ;
 But soon he lost his first estate.
 And ruin'd all his race.

3. Thus I a beggar poor was born,
 In deepest misery :
 Vile, sinful, wretched, and forlorn,
 None cou'd be worse than me.

4. But

4. But GOD, my GOD beheld my case,
And pity fill'd HIS breast;
Pity to some of *Adam's* race,
And me among the rest.
5. He saw me, and HE knew full well,
Without HIM I was lost;
HE will'd to ransom me from hell,
Whate'er the ransom cost.
6. He snatch'd me therefore as a brand
Out of the burning flame;
Made me upon a rock to stand,
And taught to praise HIS name.
7. HE also gave my soul to see
The love which now HE shew'd,
Was consequent to HIS decree,
Ere heav'n was spread abroad.
8. HE kindly did my soul assure,
This love shall ever last,
When earth and sun no more endure,
When years and times are past.
9. Nay, -all on earth and all in heav'n
Shall for my good combine;
Best things and worst together must
For my salvation join.

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10. Nothing in hell, or earth, or heav'n,
 'Tixt us shall separate:
 Great praises then to HIM be giv'n,
 Whose love has been so great.

LXVII.

1. **L**ORD, when I look around,
 And see the righteous fall,
 For watchfulness and humbleness
 I find incessant call.
2. Ne'er from THY book of life
 THOU THINE elect will blot;
 And, in the garments of THY SON,
 They shine without a spot.
John x. 28. Phil. i. 6. Eph. v. 27.
3. But sad experience shews,
 THY wisdom may permit,
 THY saints to flee before their foes,
 Or in the dark to sit.
2 Chron. xxxii. 31. Jer. xiii. 16. Isa. lxiv. 5.
4. True, all things in the end
 Together work their good;
 But yet no thanks at all to sin,
 But to their gracious GOD.
Luke xxii. 32, 61, 62. Rom. viii. 28.

5. Their bounden duty 'tis
And 'twill their practice be,
Their sins to hate, abhor and dread,
As enemys to THEE.

Psaln xcvi. 10. and cxxxix. 21, 22.

6. I were a bastard base,
Nor cou'd be call'd THY son,
If I were with my sins at peace,
Nor hated ev'ry one.

Heb. xii. 8. 1 John iii. 9. 1 Theff. v. 22.

LXVIII.

MATTHEW xxii.

1. **T**HE LORD prepares a marriage feast,
Has kill'd HIS fatlings, bid HIS guests:
Let starving sinners hear and come,
Nor doubt admittance; still there's room.

2. Tho' workers and the worldly-wise
Alike the LORD and feast despise,
The daintys view with scornful eye,
Refuse to taste, and starve and dye:

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3. Let hungry finners, who can find
No food substantial for their mind,
Here taste the food by GOD prepar'd,
Here feast both *with* and *on* the LORD.

4. Fear not to come, because ye see
Your emptiness and poverty;
GOD *purposely* prepar'd for *you*,
Such food as angels never knew.
Matt. v. 6.

3. Come, naked as ye are, nor dress
Yourselfes in patch'd-up righteousness:
Here wedding robes shall he put on,
The righteousness of GOD's own SON.

6. Come in, ye souls that starve and dye,
Ye naked, halt and blind, come nigh;
Come all, in want, and tell your grief,
Nor fear to find a sure relief.

LXIX.

1. **N**OT by the covenant of works,
Can sinful man acquitted be;
Nor justice on law footing can
Let one of *Adam's* race go free.
Gal. ii. 16.

1. The law can only serve to shew
Th' exceeding sinfulness of sin;
Convince th' elect hell was their due,
Or sink the reprobate therein.
Rom. vii. 13. and iii. 12. Eph. ii. 2.

3. 'Twill to the sanctify'd declare,
The path in which they ought to go:
But they must life receive elsewhere,
Or they can neither will nor do.
1 Cor. ix. 21. Gal. iii. 21. Rom. vi. 15. and vii. 7.
Heb. x. 16.

4. The law is holy, just and good,
But who thinks life thereby to gain?
GOD's wrath, like an o'erwhelming flood,
Shall bear him down to endless pain.
Rom. vii. 12. Gal. iii. 11. James i. 10. Gal. iii. 10.

LXX.

1. I 'LL sing mine *Intercessor's* love,
Who for me pleads in courts above:
All praise be given to my *Priest*,
The true *Messiah*, and the *CHRIST*.
Heb. vii. 25. and v. 3. John i. 41.

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2. This is the comfort of my mind,
When here I often deadness find;
The *Counsellor*, in whom I trust,
No cause in heav'n's court ever lost.

Isa. ix. 6. Luke xxii. 32, 61, 62. John xi. 42.

3. If cold and stupid I shou'd be
(As often is the case with me)
And scarce can pray with heart or voice,
I'll in my *Advocate* rejoice.

Rom. vii. 1. John ii. 1.

4. My *Intercessor* sits on high,
At the right hand of Majesty:
When at the worst GOD's children are,
HE hears their *Intercessor's* pray'r.

5. When I stand mute before the LORD,
And scarce can stammer out a word,
HE, whom the FATHER ne'er denys,
Prays for me with prevailing voice.

Rom. viii. 26.

6. Nor shall this thought encourage sloth;
But what in love my SAVIOR doth,
Shall sweetly move to praise and pray,
To love, and out of love obey.

2 *Cor. v. 14.*

LXXI.

1. I Know in whom I've put my trust,
 I know HIS love, I know HIS pow'r;
 Nor fear I lest my soul be lost,
 He'll keep me till my dying hour.
1 John iii. 19. 2 Cor. i. 12.

2. The SPIRIT of my GOD has taught
 My soul her instability;
 And faith in JESUS hath inwrought,
 Who will my rock and refuge be.

3. This is a proof that I was chose
 In CHRIST before the world began;
 And such my GOD will never lose,
 Let sin and self do what they can.
1 John iv. 19. John x. 28.

4. The LORD's foundation standeth sure,
 Built on eternal, changeless love:
 When rocks and worlds are known no more,
 My soul shall reign with HIM above.
2 Tim. iii. 19.

5. For

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5. For I'm persuaded HE will keep
 Me until death, and evermore;
 Nothing can part HIM from HIS sheep,
 Whom HE hath lov'd all worlds before.
1 John x. 28.

6. And had I not among them been,
 I had not felt HIS SPIRIT's pow'r;
 My dreadful state I had not seen,
 Nor felt HIS love as at this hour.
Judg. xiii. 23. 1 John iii. 24.

7. None cou'd have wrought such things as thes'
 But the blest SPIRIT of HIS grace;
 They therefore prove that I am HIS,
 And I will therefore give HIM praise.
Phil. ii. 13. 1 Cor. xii. 11.

LXXII.

1. **T**HE purpose of our LORD remains,
 Electing love shall stand:
 But they shall fall, who look in vain
 For life by the command.
Rom. ix. 11. Gal. ii. 16.

2. Salvation

2. Salvation shall not be of works,
But of the LORD who calls :
The best of mens best righteousness
Is vile and filthy all.

Isa. lxiv. 6.

3. Free-will in man is bent to sin,
Can lead to hell alone :
But blest is he, GOD's free-good-will
Hath kindly pitch'd upon ;

Eph. ii. 15. Psalm lxxv. 6.

4. For sure the election shall obtain
A life above the sky ;
Nor earth, nor hell, nor self make vain
The will of the most High.

Rom. xi. 7. and viii. 39. Luke xii. 3

5. Then let all human pride be dumb,
But saints sing evermore ;
Their calling their election shews,
That makes their heav'n secure.

Rom. iii. 27.

LXXIII.

1. **L**ORD, who can bear eternal flame,
Or dwell with unextinguish'd fire?
Will those who now despise THY name,
Endure the burning of THINE ire?
Isa. xxxiii. 14. Ezek. xxii. 14.
2. What madness urges sinners on,
What fury rages in their veins?
They labor but to be undone,
And seek to dwell with endless pains!
Job xv. 25, 26.
3. Pity, dear LORD, their dreadful state,
Who to themselves no pity shew;
Let mercy, infinitely great,
Their madness cure, their minds renew!
4. Swift spread THY word from pole to pole,
Rule o'er the nations, sov'reign King:
Nor let THY gospel cease to roll,
Till all th' elect THY praises sing.

LXXIV.

THE Grace and SPIRIT of our LORD,
To wind and water are compar'd :

The wind will blow where'er it lifts,

And water's free for him that thirsts.

John iii. 8. *Cant.* iv. 16. *Isa.* xxxv. 6, 7. and *lv.* 1.

2. No tyrant yet presum'd to tax

Water and wind : whoever lacks,

May freely each of these receive ;

And without these can no one live.

3. Free works the SPIRIT on the soul,

None can command, and none controul :

Hell cannot hinder, earth can't buy,

He wills, and none can ask HIM why.

Psaln li. 12. *2 Cor.* iii. 17. *Rom.* xv. 30. *Cant.* viii. 7.

4. With GOD the FATHER and the SON,

Co-equal, co-eternal, One ;

THEY send ; HE goes, as sent ; but still

HE goes but only where HE will.

Rom. xv. 5, 6. *Matt.* xxviii. 19. *Heb.* ix. 14.

1 John v. 7.

5. Where'er

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5. Where'er HE will, GOD's SPIRIT breathes,
The dying soul new life receives ;
Oft leaves the virtuous pharisee,
And quickens sinners vile as me.

John iii. 8.

6. Like water, Grace is free for all,
Who're made to hear the SPIRIT's call :
Come without money, all that will,
Come, all that thirst, and drink your fill.

Isa. lv. 1.

7. Those souls deceiv'd by Satan are,
Who wou'd themselves for grace prepare ;
Curst be the pride that swells so high,
As CHRIST and grace to think to buy !

8. All, all is free, divinely free,
Tho' ne'er so undeserving ye :
If GOD has given you a will,
Sure HE will your desires fulfil.

LXXV.

ARGUMENT.

*The covenant of Grace being made with CHRIST, as the
HEAD of his elect people, He alone performs the conditions
of it: He paid what was due to divine justice by his cove-*

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nant-oath before time, in consequence of which they were even then fundamentally justified, as a debtor is freed by his surety's note of hand. There are now no unperformed conditions of the covenant (as some teach), nor works to precede faith; but he who sees himself a needy sinner, may and shall believe; and such shall never fall away, but will bear fruit to the praise of free grace.

THE covenant of Grace is ever sure,
It shall stand and evermore endure:
With **CHRIST** our **LORD**, the great **GOD**-man, 'tis made,
Our glorious Representative and Head;
All the conditions **HE** alone performs,
'Tis made with **HIM**, not with us feeble worms.
Psalm lxxxix. 28. Jer. xxxi. 32, 33. Heb. viii. 6.

1. Nothing is left by mortals to be done,
Working for life was finish'd long agon:
Our head in council gave **HIS** note of hand,
Fully our debt to pay upon demand:
Who wou'd have wrought his own salvation then,
In being must eternally have been.
Dan. ix. 4. John xix. 30. Zech. vi. 13. Rev. xiii. 8.

1. Our debts to **CHRIST**'s account were all transferr'd,
Before the **LORD**'s creative voice was heard:
And by **HIS** bill (**HIS** cov'nant oath) were paid,
Ere the foundations of the world were laid;
Were then *well* paid; for 'mongst mankind, you know,
Notes on demand instead of cash will go.

2 Cor. v. 19.

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4. Nor cou'd of failure justice be afraid,
He knew th' eternal fulness of our Head :
Accordingly when on the cross HE dy'd,
By perfect payment JESUS satisfy'd :
Thus from eternal ages, wholly clear,
From ev'ry charge, all God's elected were.

John xix. 30.

5. They've nought to do (that is, *for life* ; for such
Who're call'd, *from love* will be for doing much :
I'd have men know no libertine I am,
Tho' some may *Antinomian* me nickname ;
Who pleads for sin, then dares of grace to tell,
My soul detests him as a fiend of hell.)

Rom. vi. 15. and iii. 8.

6. Yet all is done ; nor are repentance, faith,
Come in instead of works, as *Baxter* saith ;
This were to turn the gospel to a law,
And set those making brick that have no straw :
Were this the case, I scruple not t' aver,
I shou'd th' old cov'nant to the new prefer.

7. For (if 'tis proper to express it thus,
When both impracticable are to us)
It were least task the law in hand to take,
Than our hard hearts believing ones to make,
Ere CHRIST receives us, must we fit be made,
HE full as well might still in heav'n have stay'd.

Jer. xiii. 23. Col. ii. 3. Eph. ii. 3.

8. Such purblind seers ! they make the SON of GOD
Wholly in vain t' have shed HIS sacred blood ;
Heav'n's free for all, their velvet lips declare ;
Were their scheme true, no mortal cou'd get there :
They call us cruel who election teach ;
All must be damn'd, if that were truth they preach.
9. What boots it CHRIST a pardon full did buy,
If 't must be bought of HIM by such as I ?
HE sells that cheap which HE so dearly bought ;
Well still 'tis sold, and I can give HIM *nought* ;
A farthing or a world, 'tis one to me,
If I have life, it must be *wholly* free.
10. I hate the mean, th' accurst, blaspheming thought,
To *sell again* the SAVIOR pardon bought ;
If pardon were not, as the scriptures tell,
Free, free for vilest rebels out of hell ;
Mercy were nothing but an empty sound,
Since no fit objects ever could be found.
11. Blind *Neonomian* ! not to call thee worse ;
Wou'd't have the cart to run before the horse ?
'Twill move but slowly, that may any tell,
Except 'tis down hill, namely, down to hell :
Say, love and works before forgiveness go ?
Poor works ! which don't from sense of pardon flow.
John iv. 19. *2 Cor.* v. 14. *Acts* v. 31.

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12. How shall they love HIM whom they do not know!
 How love the GOD they take to be their foe!
 Far other ways doth JESUS take with those
 Who come to HIM, press'd down with guilt and woes:
 The soul crys out, "I've sinn'd;" faith CHRIST, "I've
 payd;"
 Then, not till then, "Arise, and walk," doth add,

13. Thus runs the promise, "Ho, whoever thirsts
 (Whoever, tho' he be of sinners worst)
 "Come, freely come, nor of denial think,
 To JESUS come, and living waters drink:"
 Here *buy* (let no *Arminian* catch at this)
 Buy *without money*, purchase *without price*.
Isa. lv. 1.

14. Nor do I come by power of mine own;
 I cou'd not come, but by the Father drawn:
 But elsewhere, faith the Word divinely free,
 "'Tis GOD that works to will and do in thee;"
 And thus the Father to HIS Son hath sayd,
 "THINE shall be willing in due season made."
John vi. 44. *Phil.* ii. 13. *Psalms* cx. 3.

15. All then is grace, most free and most divine,
 Tho' some wou'd mingle water with GOD's wine:
 With them no gold is current till alloy'd,
 With CHRIST's rich daintys their weak stomach's cloy'd;
 With fancy'd terms the cov'nant they debase,
 As though we were to merit CHRIST and Grace.
Isa. i. 22.

16. But

16. But thus the LORD saith in the promise free,
 For MINE own name sake I will pardon thee;
 I will have mercy upon whom I will,
 Whom I pass by, remains in darkness still:
 HE calleth those whom HE before had chose,
 And they shall more than conquer all their foes.
Isa. xlviii. 9. Rom. ix. 15. and xi. 7. and viii. 28, 37.

17. I have a cov'nant with MY chosen made,
 It shall stand fast with HIM, the LORD hath said:
 The oath of GOD hath made it ever sure,
 To everlasting shall HIS seed endure;
 And if HIS children shou'd my statutes break,
 I will chastise them, but will ne'er forsake.
Psalms lxxxix. 3. Heb. vi. 17. Psalm lxxxix 30.

18. Hence it appears the covenant is made,
 Not with th' elect, but with their LORD and Head;
 Nor are there terms remaining to be done
 By us, but all 's perform'd by GOD the SON:
 Nor will the LORD one name from thence erase,
 Nor shall th' elected ever fall from grace.

19. In vain against me earth and hell engage,
 My soul despises their conjoined rage;
 To CHRIST united with eternal bands,
 I am secure in HIS almighty hands:
 In the Lamb's book of life my name is wrote,
 Nor hell, nor sin, nor self, can get it out.

20. But let not any hence take leave to sin,
 Such cannot prove their interest herein;
 But by my calling my election 's known,
 Which can alone by holiness be shewn:
 Let saints then pray to be so more and more,
 And CHRIST, their Surety and their Head, adore.

LXXVI.

G E N E S I S x x v . 23 .

1. **T**O Isaac's wife in days of old,
 When she conceiv'd what GOD foretold,
 'Tis worth the saint's while to observe:
Two nations struggle in thy womb,
Two people from thy bowels come,
The elder shall the younger serve.
2. This story well we ought to mind,
 For thus the LORD's own children find
 Two partys struggling in their soul;
 The law of GOD inwrought therein,
 And the remaining law of sin,
 Still strive each other to controul.

3. They resolutely keep the fight,
And long while neither conquers quite ;
Each puts to flight, and each doth flee :
But in the end, the word observe
The elder shall the younger serve,
And grace shall more than conq'ror be.
4. The elder is *the law of sin*,
Which doth by nature dwell within,
With us into the world 'twas brought :
The younger's *grace* ; there can't be found
A plant so fair in nature's ground,
'Twas afterwards by GOD inwrought.
5. This oft may seem to yield to th' other,
As *Jacob* fled before his brother,
Expecting by him to be slain :
But GOD, who wrought it in th' elect,
Will HIS own workmanship protect,
And make it in the end to reign.

LXXVII.

1. " IF there were neither heav'n nor hell
" ('Twas thus a good man answer'd well)
" Yet holiness my heav'n shou'd be,
" And sin an hell of hells to me *."

* *Burgess's Collection of Proverbs*, prov. 143.
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2. Upon

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2. Upon that doctrine light a curse,
Which one licentious thought wou'd nurse;
But not more blest be that which tends
T' obscure free grace, or grieve its friends,
3. The new-born soul this speech approves,
And holiness as heav'n it loves :
Blest be my GOD, I do the same,
Tho' *chief of sinners* is my name,
4. But whence cou'd such a spark divine
Be kindled in an heart like mine ?
Gladly I own that all the praise
Is due to infinite free grace.
5. And when the holy soul doth know
Most of that grace which made it so,
That knowledge sweetly will excite
The faint to work with heart and might.
6. Free grace and works united stand
With an indissoluble band ;
'Cause I've a pardon full and free,
CHRIST I must love, who gave it me.
7. A true desire for holiness,
As much as for eternal bliss,
Can't from *Arminian* notions spring,
But grace will make me work and sing.

1. Be grace of holiness the source,
Which gives the Christian life and force,
And makes his soul for service strong;
Be this my theme, my only song.

LXXVIII.

1. **F**REE-WILL, that graceless, cursed thing,
O, blest IMMANUEL, controul!
The pope's the skull of Antichrist,
But this the brain, the blood, the soul.

1. Purge popery from this, and but
A *caput mortuum* is left;
Kill this, and see the man of sin,
Of motion, sense and life, bereft.

3. Her stupid forms are nought to this,
This, this is what thy church most loathes;
Destroying this, thou'lt kill the whore,
And only leave the harlot's cloaths.

4. O let this stinking, pois'nous weed,
Be from THY garden rooted out;
Nor leave behind one cursed seed,
Or piece of root again to sprout!

5. Then shall THY garden grow and thrive,
 Then shall THY church have joy and peace;
 Then we an holy life shall live,
 Mov'd to good works by rich free grace.

LXXIX.

1. **P**RIDE, thou infernal sin,
 That swell'st a human toad,
 And makest man to Satan like,
 In aiming to be God.

2. Pride, thou deceitful sin,
 That canst put on the form
 E'en of humility itself,
 To plague a wretched worm.

3. Pride, thou unweary'd sin,
 For ever on the watch,
 Seeking an opportunity
 The silly soul to catch.

4. Pride, thou most brazen sin,
 That dar'st the soul to tell,
 How excellent the very works
 Which merit only hell.

5. Pride, O thou long-liv'd sin,
 That mock'ft all human pow'r;
 That seem'ft to dye, yet liv'ft again,
 A thousand times an hour!

6. Pride, O thou crafty sin,
 How subtle are thy ways
 When other lusts without are thrust,
 Thy head thoul't higher raise.

7. Pride, O thou dev'lish sin,
 That rul'ft in Satan's breast;
 Alas, that thou in Christian's hearts
 Should'ft make thy ugly nest!

8. Pride, O thou sturdy sin,
 Thou'ft got thy deadly wound;
 Thou plagu'ft him now, but in the saint
 Thou shalt not long be found!

9. CHRIST did a realm of peace
 For all HIS saints prepare;
 Where thou and ev'ry sin shall cease;
 Alas! where I but there.

LXXX.

SAINTS UNDER GREATER OBLIGATIONS THAN
ANGELS,

1. **N**OW let the saints declare
The praises of their King;
Bound by ten thousand ties they are,
His wond'rous love to sing!
2. Not angels round the throne
Of majesty above,
Are half so much oblig'd as you,
To our IMMANUEL's love.
3. They never sunk so low,
They are not rais'd so high;
They never knew such depths of woe,
Such heights of majesty!
4. No God so nearly join'd
Their nature to HIS own;
For them was shed no blood divine,
For them no SHADAI groan'd.
5. Ye faints, with angels strive
The SAVIOR to adore;
Your debts are greater far than theirs,
O! be your payments more.

LXXXI.

TO MY SCHOOL-FELLOWS,
ON THE DEATH OF MASTER H—Y, JULY 29, 1769.

1. **O** That Death's angel from his wing
Wou'd lend a friendly quill,
My veins the ink shou'd find ; for ink,
My choicest blood I'd spill !

2. Cou'd I but thus in letters red,
With efficacy write,
Make ye who, while ye live, are dead,
Begin to live aright !

3. Cou'd I but shew your blinded souls
Their dreadful nat'ral state ;
Urge you to flee to CHRIST, before
Death tells you 'tis too late !

4. Cou'd I but thus describe the pit,
Which waits you ev'ry hour ;
And make you shun the way to it ;
But 'tis beyond my pow'r.

5. Had I still wet with H—y's gore,
The king of Terror's dart,
'Twou'd be too dull to make one stroke
On the least-harden'd heart !

6. Those

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6. Those rocks of adamant defy
Created pow'r and skill;
None but th' eternal SPIRIT can
Bow man's rebellious will.
7. Good GOD! 'tis THOU, and THOU alone,
The work must undertake;
Then melt, O melt some heart of stone,
O bow some iron neck!
8. O! may this death like C—b's be*,
Some wretched sinner's life:
O! may this breach that sin hath made,
Set some with sin at strife.
9. Now rous'd, may some young thoughtless soul
Think of his latter end,
And flee to JESUS, who alone
At death can stand his friend!

* A young gentleman, who died at Mr. Ryland's School in Northampton, about four years ago; whose death was blessed to the conversion of two children then in the family.

LXXXII.

OCCASIONED BY THE DEATH OF MASTER H—S, EIGHT
DAYS AFTER THE BURIAL OF MASTER H—Y,
AUGUST, 1769.

A Call ! a second Call ! and all in vain !
It *may be* death will come and call *again*.
O thou ! who didst not former calls regard,
The *third* may call thee—call thee unprepar'd ;
Thou wilt be call'd, and if not next, yet soon,
And call'd unready, thou must be undone :
Undone for ever ! Think, O think of that ;
Canst thou escape ? Poor sinner, say, by *what* ?
Death will not spare for youth—death won't, nor hell,

10. Young sinners in eternal flames must dwell.

Christians thy parents are, they'll go to heav'n,
Dost therefore think that thou shalt be forgiv'n ?
Vain thought ! they cannot for thy sins atone,
They had no hand in blotting out their own.
Dye out of CHRIST, and thy fond parents must
Own at the last that thy damnation's just.
Or art thou so puff'd up with innate pride,
To dream already *merit's* on thy side ?
With you, so young, doth any merit dwell ?

20. Yes, you have merit ; for you merit *hell*.

Sprung from old *Adam*, that prolific root,
You can't but bear, and bend beneath the fruit :

Yes,

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Yes, wretched sinners, you must bend, or worse,
Laden with sins, bow'd down beneath the curse.
If no kind surety bear it in your stead,
The dreadful weight will press you till you're dead;
Dead not alone in body, dead in mind,
With such a death, as, while no joy we find,
Each sense of torture will be most refin'd!

30. To your salvation may ye then attend,
And *think*, think *deeply* on your latter end:
One and another now around you fall,
O that the sight of death might rouse you all!
I've shewn, nor youth, nor friends, nor works can save
One soul from sinking far beneath the grave.
Who then can save? I know but one; that's HE
Who dyed for sinners, dyed, I'd hope for thee:
O may'st thou find 'twas so---for HE alone
Can help a creature by his sins undone!
40. How canst thou slight HIM? Yet how should'st thou love,
Except HIS SPIRIT doth upon thee move?
Dead men their deadness feel not, nor deplore,
That they behold the sun's sweet light no more;
Nor yet can man, by nature dead in sins,
Bemoan his deadness ere new life begins.

- O then may GOD the SPIRIT shew thy soul
Its wounds, and JESUS blood to make them whole;
In thee implant a principle divine,
Give thee a right to call CHRIST JESUS thine:
50. Else tho' my veins supply'd the crimson ink,
I must attempt in vain to make thee think:

Tho'

Tho' all mankind beside thyself shou'd dye,
 Thou would'st behold them with a thoughtless eye,
 At least thine *heart* wou'd not be mov'd thereby.
 Or shou'd hell open, and its flames disclose,
 Shou'dst thou look in and see the damned's throes,
 And hear their flaming tongues declare their woes ;
 'Twould drive thee mad perhaps, but leave thee still
 With an unmelted heart and unsubdued will.

LXXXIII.

J O S H U A x. 41.

*And Joshua smote them from Kadesh-barnea (קדש ברנע)
 the holiness of the unstable child) even to Azza (עזה)
 strength).*

1. **R**EJOICE, ye saints, divinely led,
 March on with JESUS at your head ;
 Joshua's antitype commands
 The real *Isr'el's* happy bands.

2. *Moses* is dead, the fiery law
 No longer fills with slavish awe ;
 By sweeter, more effectual ways,
 T' obedience draws the King of grace.

3. HE

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3. HE *that* performs is the elect,
Which legal terrors can't effect,
Your enemys before HIM fly,
Are conquer'd, and shall shortly die.
4. From *Kadesb-barnea* HE'll drive,
Till unto *Azza* you arrive,
The num'rous hosts of hell, and there
Conquest shall crown the glorious war.
5. At *Kadesb-barn'a*, tho' ye be,
And mighty foes around you see,
Are weak in faith, are low in grace,
Unstable sons in holiness;
6. But from this place, till you arrive
At *Azza*, i. e. *strength*, and thrive
In holiness, in love, in faith,
Yea, till you're freed from sin at death:
7. From the beginning to the end,
The heav'nly *Josbua*'s your friend;
HE is your Captain, and HE will
Make you be more than conq'rors still.

LXXXIV.

1. BELIEVER, here a simile
 Tho' plain and homely it may be.
 Have you a chamber never seen,
 With vermin and with filth therein ?

2. Suppose this room was wholly dark,
 Nor solar ray, nor glimm'ring spark
 Cou'd enter in, and you were there,
 Its foulness cou'd not then appear ?

3. Suppose another less defil'd,
 Or else the same with vermin kill'd,
 And filthiness half swept away,
 With windows open'd at noon-day.

4. The chamber in the latter case
 Wou'd seem by far the filthiest place,
 Since t'other being void of light,
 The dirt wou'd all be out of sight.

5. I think, believer, this may be,
 Surely an emblem fit of thee ;
 Thy heart's the room, the loathsome sty,
 Where thousand hateful vermin lye.

N

6. Whilst

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6. Whilst unbelief obscur'd thy mind
With an impenetrable blind,
You dreamt that all within was well,
Nor thought your heart a little hell.
7. But when the Sun of righteousness
Began to dawn with heav'nly rays,
Foul fights thy heart did then disclose,
Lo, each fresh beam fresh vermin shews †
8. There crawl'd a *toad*, with poison big,
And yonder crept a vile *earwig*;
Venomous *spiders*, *beetles* blind,
See vermin here of ev'ry kind †
9. [*Pride* by the *toad* perhaps I mean;
The *earwig* may be to it kin;
Self-love, which, nestling in thine ear,
Breeds thousand tickling mischiefs there.
10. *Spiders*, so I'd call *lusts*---or they
May *vain erroneous notions* be:
Both pois'nous are; and, from their den,
Both spring to seize entangled men.
11. *Beetle*, that name I may bestow
On *incredulity*, I trow;
Blind is that imp, and has a shell,
That guards its cursed life too well.]

12. These soon as grace illum'd thine eye,
With horror thou didst quickly 'spy:
And each blest ray, as it came in,
Shew'd some fresh lurking hole of sin.
13. Amaz'd, poor soul! how didst thou start
At the discov'ry of thine heart?
Still as fresh light came in, you fear'd
Fresh foes their ugly heads uprear'd!
14. "Alas, alas what shall I do,
"New dangers daily in my view?
"I can't a subject be of grace,
"Else sure my lusts wou'd not increase!"
15. Saint, hast thou never cry'd out thus,
Thought thyself growing worse and worse;
And surely such and such a spot,
Was what GOD's children had not got?
16. Whereas thy seeing more of sin,
Proves not that thou hast more within;
Proves not thy state cannot be right,
But shews that thou hast clearer light.
17. A sight of those that break thy peace,
Their numbers can't at all increase;
Nay, but the more they're shewn to thee,
The more thou shalt be from them free.

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18. Fear not, believer, rather pray
To see them clearer ev'ry day;
Thy faintship is by this made known,
They thus to none but saints are shewn.
19. What *Sampson's* mother said holds true,
' GOD had not given you this view,
' If he had will'd you to be slain,'
Then wou'd you still have blinded lain.
20. Long as the sight of sin doth make
You loathe yourself 'cause of its sake,
Prize HIM that sav'd you from its curse,
And know you can't be growing worse.
21. Know who in you the work begun,
Will, spite of obstacles, go on;
Corruptions may be weaker too,
Tho' it seems otherwise to you.
22. As in the dark, you may not see
Such dust, altho' much more there be
In one place, as perhaps you might
In other, which was full of light.

LXXXV.

1. **W**HILE fools, with party rage inspir'd,
Like windmills by their motion fir'd,
Vain whirling, blazing empty things,
Cry up or patriots or kings :

2. My JESUS is my only LORD,
Ever belov'd, admir'd, ador'd ;
While I obey HIM, I am free,
Enjoying heav'nly liberty.

3. Whilst others make a noise and rout
Their boasted liberty about,
King JESU's servant may I be,
I mind no other liberty.

4. Both patriots and ministers
In vain attack my deafen'd ears ;
I pity both, and plainly see
They're strangers to true liberty.

5. While fill'd with ev'ry lewd desire,
They roll like swine in sin and mire ;
The devil's wretched slaves they be,
Ign'rant of gospel liberty.

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6. Subject to Satan's curst controul,
Both jade their bodies, damn their souls :
In either I no difference see,
Each shew they love not liberty.

LXXXVI.

1. **T**HE LORD JEHOVAH reigns on high
In uncreated majesty ;
JESUS is Zion's crowned King,
Let Zion loud HIS praises sing !

2. He is a Monarch high and great ;
Ten thousand angels on HIM wait ;
Yet will this high and lofty One
Upon the meanest faint look down.

Isa. lvii. 15.

3. The contrite sinner's humble pray'rs
Are sweeter music to HIS ears,
Than praising adorations giv'n
By angels, those high peers of heav'n.

4. *Petitions and Addresses* are
Alike to HIM : HE'll bow HIS ear,
And most attentive audience give,
To those that merit not to live.

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5. When the poor trembling soul draws nigh
Unto this lofty One and high,
And faints before the pow'r divine,
He'll chear it with HIS richest wine.

6. Rich cordials to the faint HE'll give,
His consolations make them live;
He'll hear their groans, redress their woes,
No earthly king such mercy shews.

LXXXVII.

1. **W**HILE some, with all their wit and might,
Cry up or down the favorite,
Let faints leave politics alone,
And mind no bus'ness but their own.

2. I of another kingdom am,
JEHOVAH is my monarch's name;
In the high heav'n of heav'ns HE reigns,
And o'er all space HIS sway maintains!

3. Tho' here I for a while must stay,
I'm but a pilgrim of a day;
And soon I trust the time will come,
My King will call HIS banish'd home.

2 Sam. xiv. 14.

4. While absent from my holy nation,
I fear no fav'rite's machinations;

No

No ill, me absent, will betide,
The Favorite is on my side.

5. The Fav'rite at the court above,
The Fav'rite whom my King doth love,
Is the best friend the people have,
He dy'd the peoples souls to save.

6. CHRIST is JEHOVAH's favorite,
CHRIST pleadeth for the people's right;
Son, Fav'rite, Equal of the King,
O evermore HIS praises sing!

7. For or against the favorite
Of earthly kings, while others fight,
Saints give to CHRIST the honor due,
HE's Favorite and Patriot too!

LXXXVIII.

*On an Ejaculation of Mr. BUNYAN's, while he was washing
his Hands, overheard by the Woman, at whose House he
once lodged after occasional Preaching.*

1. **W**HEN my depraved heart I view,
So wretched and so filthy too,
Like holy *Bunyan*, I must cry,
With self-abhorrence just and true,
“ LORD, what a dog am I!

1. No thought can paint, no tongue can tell,
What countless lusts within me dwell!
What boundless floods of grace I need,
I'm foul, I'm filthy, black as hell,
A dog! a dog indeed!

2. O then eternal thanks be paid
To HIM who such a dog has fed;
Not with hell's fire-coals for his meat;
Yea, gives not crusts or crumbs of bread,
But children's loaves to eat!

LXXXIX.

1. CHRIST, of faith the only Giver,
Finisher thereof will be
In each true, tho' weak believer,
Though he be as weak as me:
Hallelujah!
Glory to unchanging love.

2. Of the sheep which HE hath chosen,
Of the purchase of HIS blood,
Never, never, will HE lose one,
But by all things do them good, &c.

3. Tho' I'm oft like *Dawid*, crying,
"I shall perish by and by;"
CHRIST, to my assistance flying,
Shews, 'tis mine infirmity, &c.

4. And

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4. And HE faithful still abideth,
Notwithstanding I may doubt;
When it seems HIS face HE hideth,
Still HIS heart with love runs out, &c.
5. HIS affections never vary,
Tho' my frames too often do;
Never shall my soul miscarry,
CHRIST is to HIS promise true, &c.
6. Join against me man and devil,
Hell without, and hell within;
CHRIST for me brings good from evil,
Victory I'm sure to win, &c.

XC.

1. **P**RIDE is a sin that borrows life
From death of other sins;
It when I'm with itself at strife,
To swell the more begins.

2. When pride doth plague and grieve me sore,
And I against it cry,
It doth but puff me up the more
With my humility.

3. If to the LORD my voice I raise,
That HE my pride won'd kill,
I'm tempted then myself to praise,
That I have pray'd so well.
4. Mine eyes with tears for pride run out,
Those tears but make it grow;
Make the curst weed the faster sprout,
Whose growth first made them flow.
5. Pride, when most shaken, faster stands;
And bears more curst fruit;
'Tis past my skill this weed to kill,
So THOU, dear LORD, must do't.

XCL.

1. **I** Have a house, not made with hands,
Which in the heav'n of heav'ns is built,
Eternally secure it stands;
To bring me there, CHRIST's blood was spilt.
2. When death this tott'ring tent pulls down,
I to my palace shall ascend,
And wear a never-fading crown,
When time and worlds are at an end.

3. There

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3. There shall no devil me annoy,
No false deceitful world creep in;
No pain shall interrupt my joy,
My holiness no cursed sin.
4. To this my home I long to get,
Leave all remains of sin behind;
I surely ought to long, but yet
Be to THY will, my GOD, resign'd.
5. With perfect hatred, LORD, I hate
The devil, thy invet'rate foe;
If here I stay, dear Savior, may 't
Be to oppose him ere I go.

XCII.

OCCASIONED BY THE DISCOURSE DELIVERED AT
MASTER E. B--T--N'S FUNERAL, AUG. 21, 1769.

1. **T**HE body, when the soul is fled,
Its former friends do shun;
From death, the monarch stern and dread,
Most people fain wou'd run.
2. But did poor sinners think aright,
Fear other objects has;
Dead bodys wou'd no more affright,
Dead souls their fear wou'd cause.

- A death of much more awful kind
 May well excite their dread;
 The death of their own carnal minds,
 They're spirit'ally dead!
- The sinner's body, sound and well,
 Doth his dead soul inclose;
 His putrid sins their fetid smell
 Send forth where'er he goes.
- O wou'd to GOD! some young one dead
 In trespasses and sin,
 Might by HIS SPIRIT now be made
 To live a life divine!
- LORD, now by their companion's death,
 May some be taught their own;
 May they, with new created breath,
 Their nat'ral state bemoan!
- May they for life to JESUS fly!
 And life eternal find;
 To raise their Quick'ner's praises high,
 Be then each pow'r combin'd!
- Death nat'ral then shall be their friend,
 And lay his terrors by;
 Conduct them, when their work they end,
 To blessed realms on high!

XCIII.

ON THE DEATH OF MASTER L-----D, AND THE THREE
PRECEDING HIM.

1. *I'VE smitten four, JEHOVAH, shall I stay?*
Methought I heard Death's dreadful angel say.
Stay not, stern justice might reply, in vain
Were former strokes! Stretch forth thine hand again:
Their fellows deaths they don't at all regard,
Smite their own hearts, those hearts so stout and hard;
Send thy swift arrows their sharp points to try,
Upon those rocks which mercy's calls defy.
Thus justice spake (or might have spoke at least)
10. And mercy next th' eternal GOD address.
Nay, LORD, but bid thy messenger to stay.
With these young sinners take another way:
Shut up death's quiver, send THY SPIRIT down,
HIS feeblest arrow shall pierce thro' the stone;
Thick may HIS arrows fly, deep enter in,
Nor fly in vain, but well convince of sin:
The dead in sin shall dye to sin, but live
Eternal praises to thy grace to give.

- Sinners, if GOD HIS vengeful arm reveal,
20. And with you as strict justice bids shou'd deal;
How will ye stand JEHOVAH's burning ire?
GOD out of CHRIST is a consuming fire.

But,

But, O may mercy and her plea be heard,
 Till fitted for it, be your death deferr'd !
 May GOD renew your unregenerate will,
 Your lusts and sinful inclinations kill ;
 May JESUS be your only confidence,
 But as for *self*, be nought expected thence :
 All you *yourselves* can do is wounds to make *,
 10. That CHRIST may heal them ; or your bones to break,
 That CHRIST may set them ; or to make a debt,
 That CHRIST may shew HIS love by paying it ;
 Or falls to make, that CHRIST you up may lift ;
 Or deaths to make, that life may be HIS gift :
 Souls to defile, that CHRIST may wash them clean,
 Or souls to lose, which CHRIST must find again ;
 Or hells to dig, immortal souls to damn,
 Thence to be ransom'd by the bleeding Lamb.
 This is the mighty all that *self* can do,
 40. May *self* be loathed and renounc'd by you ;
Self is a broken reed, CHRIST's staff is sure,
Self is your death, CHRIST JESUS is your cure :
 Not in the least may ye on *self* depend,
 But trust in CHRIST, the sinner's only friend.

* " Sinners can do nothing, but make wounds that CHRIST
 " may heal them, and make debts that CHRIST may pay them,
 " and make falls that CHRIST may raise them, and make deaths
 " that CHRIST may quicken them, and spin out and dig hells for
 " themselves, that He may ransom them."

Mr. S. Rutherford's Letters.

If

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If thus these deaths cause ot your life shou'd be,
 The praise will all be ow'd th' eternal THREE.
 O may they be; and may ye give the praise
 To CHRIST alone, and undeserv'd free grace!
 Be grace your theme and mine, both now, and when
 50. Ye meet me in the world above. Amen.

XCIV.

1. **W**HEN a lamb has lost its mother,
 It will stray,
 First one way,
 Then will go another.
2. Weak and silly on it wandreth;
 Till at length,
 Want of strength
 Farther straying hindreth.
3. But not then its trouble ceases,
 Beasts of prey,
 Likely may
 Tear the Lamb in pieces:
4. Else into the mire it falling,
 No help nigh,
 It may lye
 Long while in it sprawling.

5. If it finds its fellow-creatures ;

They unto
It may shew

Shyness or ill-nature.

6. They perhaps will not receive it ;

Some it shun,

From it run,

Some a knock may give it.

7. But a shepherd, good and tender,

Surely will,

From each ill,

Be the lamb's defender.

8. Hear then, little lambs of JESUS ;

Well HE knows

All the foes

That perplex and teaze us.

9. When your unbelief surmizes

You're alone,

Still upon

You the Shepherd's eye is.

10. Let not Satan, when he roareth,

You dismay ;

Whom he *may*

Only, he devoureth.

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11. And your Shepherd for you careth ;
Keeps you well,
Therefore hell
Vainly 'gainst you warreth.

12. When into despond you tumble,
Nor know how
From the slough
To get out, be humble.

13. By your Shepherd 'tis permitted
To declare,
Wand'ers are
Often rightly fitted.

14. And from thence deliver'd by HIM,
Silly sheep,
Learn to keep
For the future nigh HIM.

15. When your brethren flight and grieve you,
Joy in this,
JESUS is
Ready to receive you.

16. To HIM you may go, and tell HIM
All your griefs,
In belief
He doth deeply feel 'em.

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17. Full of mercy and compassion,
You HIS care
Ever are,
You HE gives salvation.
18. HE the lambs puts in HIS bosom,
Keeps them warm,
Safe from harm;
O what love HE shews 'em!
19. With HIM all distinction ceases;
Strong and weak
Join to speak
Then your Shepherd's praises.
20. But by us who most have strayed,
Needed, found
Love t'abound,
Let most thanks be payed.

XCV.

NOAH'S DOVE EVANGELIZED.

GENESIS viii. 9.

1. **W**HEN from the ark the dove was sent,
And left her wonted nest,
From place to place in vain she went,
Her foot cou'd find no rest.

O 2

2. Nothing

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2. Nothing but one wide sea she found,
Till she return'd again ;
The waters soon the dove had drown'd,
But *Noah* took her in.
5. So vainly did my spirit roam
Thro' earth, o'erwhelm'd with guilt ;
Till I was brought to *JESUS* home,
The ark for sinners built.
4. Black clouds of vengeance o'er my head,
And floods of wrath below ;
What cou'd I do ? to *CHRIST* I fled,
For refuge from my woe.
5. *CHRIST* made an ark to save from sin,
His merit is the wood ;
And lest one drop of wrath come in,
'Tis pitch'd with clotted blood.
6. Thither, on wings *HIMSELF* did give,
As for my life I flew ;
With out-stretch'd hand *CHRIST* did receive *,
And in my soul *HE* drew.
7. In this my ark I am secure
From Satan, wrath, and sin ;
And hence I can be pluck'd no more,
The *LORD* has shut me in †.

* Gen. viii. 9.

† Gen. vii. 16.

8. I'm safe from GOD's avenging law,
And my condemning guilt ;
Which safety from my CHRIST I draw,
By whom this ark was built.

9. In this my ark, secure from hell,
I CHRIST and Grace will sing :
Join all, who in HIS churches dwell,
With CHRIST, to make them ring.

XCVI.

ACTS x. 12.

And creeping things.

1. **A**LL praise to THEE a worm wou'd give,
Who in salvation's sheet,
Great GOD! hast made with nobler things,
Poor creeping things to meet.

3. Not unto men of nobler pow'rs,
Nor those of high degree,
Grace oft is giv'n ; but to poor, weak,
Vile creeping worms as me.

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3. O wond'rous LORD! thy wondrous love
I'd gratefully repeat,
Which has so mean a worm inclos'd
In THY salvation's sheet.

XCVII.

1. **A** NOINTED of God,
Immaculate Lamb,
Like myrrh spread abroad,
So favors THY name:
Array'd in THY merit
No judgment we fear,
And form'd by THY SPIRIT
THINE image we bear.

2. THOU, praise of the saints,
THOU, bliss of the blest,
The strength of the faint,
The first and the best:
The LORD of apostles,
Th' evangelists guide;
The sum of the gospel,
In whom saints confide!

3. Thou covert secure,
From tempest and storm,
We, helpless and poor,
Thro' THEE fear no harm:

THOU, Shepherd most tender,
Who dy'dst for THY sheep;
Their watchful defender,
Who never dost sleep!

4. THOU, who art the fount,
God open'd for sin,
On sinners account,
Who're by THEE made clean:
THOU, who hast so glorious
A righteousness wrought,
Wherein saints victorious
Shall shine without fault!

5. THOU, Sun, the blest source
Of life and of light;
THOU, giver of force
To them of no might;
Our Captain so valiant,
Our sword and our shield,
Thro' whom we're prevalent,
Tho' bloody the field!

6. God's best belov'd Son,
Who us to redeem,
Our nature put on,
Tho' equal with HIM;
By characters various,
And titles thus shown,
THOU still art most glorious,
Diversly made known!

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7. THOU, GOD, over all,
And blest evermore,
Upon THEE we call,
THY name we adore:
JEHOVAH eternal,
Who savedst lost men,
In anthems diurnal
We'd praise THEE --- Amen.

XCVIII.

CHRONICLES i. 1-4.

*Adam, Seth, Enos, Kennan, Mahalaleel, Jared,
Enoch, Methuselah, Lamech, Noah, Shem, Ham, and Japhet,*

1. **A**LL scripture's for instruction giv'n,
So doth th' apostle say;
Is useful to the heirs of heav'n,
In their celestial way.

2. Sometimes we find the hardest shell
Contains the sweetest nut;
And gospel rich, in crabbed text,
By GOD is often put.

3. Th' antediluvian patriarchs names,
For instance, to us shew,
The work of grace, how first begun,
And how it on doth go.

4 In EARTHY ¹ hearts GOD precious grace

As a foundation LAYS ²,

Whereon the superstructure HE'll

Of endless glory raise.

¹ Adam, אדם *earth.* ² Seth, שֵׁט *to lay as a foundation.*

5 Grace, when *implanted* ³, makes the faint

To see he's WEAK ³ and FRAIL ³;

Thence MOURNING ⁴ springs; but he wou'd faint,

Shou'd grief too long prevail.

³ Enos, אנוש *weak, frail.* ⁴ Kennan, קִינָן *mourning,*
lamenting.

6 But GOD'S ILLUMINATING ⁵ love

The thick'ning clouds dispels;

And heav'nly light dawns from above,

On hearts once dark as hell.

⁵ Mabalaleel, מַהֲלֵלֵאל *the illumination of GOD.*

7 In consequence of love reveal'd,

The faint must love again:

And so King JESUS in the soul

By love shall RULE ⁶ and REIGN ⁶.

⁶ Jared, יָרֵד *ruling, reigning, also descending.*

8 Into the heart shall CHRIST DESCEND ⁶,

The soul by CHRIST be TAUGHT ⁷;

Be DEDICATED ⁷ unto CHRIST,

By whose rich blood 'twas bought.

⁶ See above. ⁷ Enoch, חֵנוֹךְ *taught, also dedicated.*

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9. Then when CHRIST reigns, is DEATH SENT FORTH;
 The darling lusts to slay;
 Who 'gainst HIS government rebel,
 And contradict HIS sway.

▪ *Methuselah, מְתוּשָׁלַח the sending forth of death.*

10. In vain sin struggles hard for life,
 The conq'ring GOD goes on,
 Rushing thro' hosts of cursed lusts,
 SLAYING 9 and CUTTING DOWN 9.

9 *Lamech, לֹמֶךְ slaying, or cutting down.*

11. From sin destroy'd, and faith made strong,
 Rich COMFORT 10 will arise;
 Sweet CONSOLATION 10 CHRIST sends down
 To worms beneath the skies.

10 *Noah, נֹחַ rest, comfort, consolation.*

12. The soul doth its adoption see,
 And its new NAME 11 can read;
 And WARM 12 desire, like coals of fire,
 The SPIRIT doth inbreed.

11 *Shem, שֵׁם a name.* 12 *Ham, חָם warmth, heat,*
Cant. viii. 6.

13. And now the happy soul doth find
 ENLARGEMENT 13 and DELIGHT 13;
 The work complete, his Father sends
 Death, to enlarge him quite.

13 *Japhet, יָפֶתְחַל delight, or enlargement.*

XCIX.

1. **W**HY, doubting faint, art thou cast down?
 So sorely troubled why?

That floods of grief thy spirit drown,
 And floods of tears thine eye?

2. Firm stands, as the eternal hills,
 Thy Father's covenant:
 He ever lov'd thee, ever will,
 Supplys thy ev'ry want.

3. What tho' HE try by various ways
 Thy faith and ev'ry grace,
 Tho' for a while thy Father please
 To hide HIS heav'nly face;

4. O! give not way to unbelief,
 His grace the same abides:
 He pitys, tho' HE causes grief,
 Loves, tho' HIS face HE hides.

5. Tho' hid behind a passing cloud,
 Thy sun doth still remain;
 If HE a while HIS glorys shroud,
 HE'll soon break out again.

6. Cast not thy confidence away,
 But in thy LORD confide;
 If midnight's come, 'tis nearer day
 Than 'twas at even-tide.
7. Then give not way to fear and doubt,
 But firm and constant stand:
 And when thou canst no more hold out,
 Rejoice, thy LORD's at hand.

C.

1. **A**TTEND, ye souls, who, wounded by your sin,
 Are full of ulcers, deadly and unclean;
 From head to foot are one continued sore,
 And helpless welter in your poison'd gore:
 The great Physician doth HIS skill proclaim,
 JEHOVAH ROPHIC is HIS glorious name.
2. Ye who have try'd all other helps in vain,
 Who cou'd not cure you, but increas'd your pain;
 Tho' much you suffer'd, and have drain'd your purse,
 Ben't one whit better, but grow worse and worse:
 The great Physician doth HIS skill proclaim,
 JEHOVAH ROPHIC is HIS glorious name.
3. Ye who have try'd your own disease to heal,
 And almost quack'd your wretched souls to hell,

But

But have at length, by sad experience found,
No creature skill can cure the deadly wound :
The great Physician doth HIS skill proclaim.
JEHOVAH ROPHIC is HIS glorious name.

7. All ye poor souls, who utterly despair
Of ever finding health and cure elsewhere ;
All ye to whom your malady is known,
Who seek no help, except in HIM alone :
To you HE's sent ; HE doth HIS skill proclaim,
JEHOVAH ROPHIC is HIS glorious name.

8. Let not your unbelief object and say,
You'll not be welcome 'cause you've nought to pay ;
He works for fame alone, and not for fee,
This great salvation is both full and free :
To you HE's sent ; HE doth HIS skill proclaim,
JEHOVAH ROPHIC is HIS glorious name.

6. Your poverty HIS goodness sha'n't prevent,
'Tis to the poor this great Physician's sent ;
Ask'd he due fees, archangels cou'd not pay ;
Who thinks he's rich, is empty sent away :
Not for reward HE healeth, but for fame,
JEHOVAH ROPHIC is HIS glorious name.

7. Fear not to come, tho' e'er so bad your case,
The worse the sore, the more the Healer's praise :
Earthly physicians little honour gain
By healing scratches, which caus'd little pain ;
The worse your case, the more your Healer's fame,
JEHOVAH ROPHIC is HIS glorious name.

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8. Who cures for fame removes some grievous pain,
Or brings a madman to his wits again :
So as *John Bunyan* * very justly says,
‘Tis from great sinners CHRIST gets greatest praise;
By curing such HE has the greatest fame,
JEHOVAH ROPHIC is HIS glorious name.
9. Then stay not quacking, if you love your soul,
The sick physicians need, and not the whole :
Try not yourselves for JESUS to prepare.
Nor in the cure nor credit think to share;
HE will not have you partners in HIS fame,
JEHOVAH ROPHIC’s HIS pecul’ar name.
10. But let none hence a licence take to sin,
Such cannot prove their part or lot therein :
Whomever CHRIST from punishment sets free,
Haters of sin as to the practice be ;
By doubly curing thus HE getteth fame,
JEHOVAH ROPHI therefore I proclaim.

* See his Good News to the vilest of Men.

CI.

11. **C**HILDREN of th’ eternal King,
Sons and heirs of GOD most high,
Whence can all your trouble spring ?
Lay, O lay these sorrows by !

JESUS liveth, JESUS reigns,
 HE 's the head, the members ye;
 Long as life in HIM remains,
 Shall HIS members happy be.

JESUS liveth, JESUS rules;
 CHRIST is strong, tho' ye are weak;
 CHRIST is wise, tho' ye are fools;
 All things work your good HE'll make.

All you wish and all you need,
 Treasur'd up in JESUS is;
 You've perfection in your head;
 (Happy if ye knew your blifs!)

If your enemies are fly,
 CHRIST they cannot circumvent:
 If they're strong, they soon shall fly,
 You're in CHRIST omnipotent.

Turn not to your foes your back;
 Wisdom, strength, and righteousness,
 Or if aught beside you lack,
 All in JESUS you possess.

Shameful sight to see you flee,
 See you fearful, see you sad;
 Grieving to your LORD, 't must be,
 While it makes the devil glad.

8. Pluck up courage, charge the foe,
 Sadness leave to hostile pow'rs ;
 Smite, and CHRIST shall back the blow,
 Vict'ry, vict'ry, friends, is ours.

9. Satan, that tongue-warrior vain,
 Noisy, toothless dog of hell,
 CHRIST, your Captain, in HIS chain
 Hath, and HE can hold him well.

Psaln. iii. 7.

10. As for other inbred foes,
 Tho' like sons of *Anak* tall,
 When HIS face your Captain shews,
 At HIS feet behold them fall.

Amos ii. 9.

11. Up, up, soldiers, in HIS might,
 While HIS comfort's chear your hearts ;
 They're, by their gigantic height,
 Easier victims to your darts.

12. Be not fearful, be not fools,
 Fye, for shame dry up your tears ;
 While your mighty Captain rules,
 You no ground can have for fears.

13. Songs of triumph join to raise,
 JESU's fame on high be borne ;
 For a trump to sound HIS praise,
 Take the devil's broken horn*.

* Rev. *Thomas Brooks's* Precious Remedys against Satan's Devices

CII.

MATTHEW xii. 20.

A bruised reed HE will not break.

1. **B** RUISED reeds are worth but little,
 No wise man on one wou'd lean,
 Lest a staff so very brittle,
 Breaking, pierce him to his pain.

2. Sure a bruised reed wou'd never
 Do to drive a dog away;
 If a thief shou'd bid deliver,
 Who thus arm'd durst say him nay?

3. Nay, in short, a reed that's bruised,
 Only's fit a fire to light;
 For no nobler purpose used,
 Is by all despised quite.

4. Tho' their case be seldom thought on,
 Such all men by nature be:
 When a soul by grace is wrought on,
 He his sad estate doth see.

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5. To a man by GOD convinced,
Render'd contrite, born again,
His own weakness is evinced,
Upon *self* he dares not lean.
6. For he knows a crutch so feeble,
Soon wou'd bend beneath the weight;
Nor shou'd he therewith be able
Dogs of hell away to beat.
7. If his sins his soul be thieving,
Or if unbelief wou'd steal,
Joy he once found in believing,
Self cou'd not oppose them all.
8. *Self* a *bruised reed* he findeth,
Nothing better than a bri'r:
Reeds a man in bundles bindeth,
And then takes to light his fire.
9. And if justice shou'd deal strictly,
He must have no mercy shewn,
But cut down by death directly,
Into Satan's fire be thrown.
10. But let sinners, whom GOD'S SPIRIT
Their own weakness thus has taught,
Trust in JESUS and his merit,
For by JESUS such were bought.

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11. Proclamation JESUS maketh,

O! let contrite sinners hear:

Bruised reeds HE never breaketh,

Never driveth to despair.

12. And if CHRIST Himself won't break thee,

Others shall not, if they wou'd;

JESUS will a pillar make thee,

In the temple of HIS GOD.

Rev. iii. 12.

13. HE, whom sinners, proud and wilful,

For the joiner's son did take,

Is a carpenter so skilful,

Pillars HE of reeds can make.

Heb. xii. 3. Rev. iii. 12.

14. Poor believer, weak, unstable,

Who before the moth are crum'd,

Whom the meanest foe seems able

To lay prostrate in the dust!

15. All obstructions thou surmounting,

At destruction thou shalt laugh;

CHRIST with thee, shall thresh the mountains,

Thou shalt make the hills as chaff.

Isa. xli. 16.

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16. Bruised reeds, tho' little better

In themselves than chaff or straw,
Yet shall stand, when whirlwinds scatter
Kings that kept the world in awe.

17. Let not ev'ry breeze affright ye,

Tho' your strength be none at all;
Ye shall stand, when monarchs mighty
Are as oaks, whose leaves shall fall.

Isa. i. 30.

18. Reeds have neither strength nor beauty,

Neither fruit nor usefulness;
Nor have ye got strength for duty,
Fruit, nor use, nor comeliness.

19. But such sapless, barren creatures,

Worthless wretches as ye are,
GOD, whose SPIRIT chang'd your natures,
HE much fruit can make you bear.

20. Be each bruised reed then turned

To a trump, to sound HIS praise!
Each had been in *Tophet* burned,
Had ye not been sav'd by grace.

CIII.

MATTHEW xii. 20.

The smoking flax HE shall not quench.

1. **P**OOOR soule, who are tost
By doubts and by fears,
And oft to be lost,
To sense you appear;
Desponding and sighing,
And questioning still,
Lest CHRIST be not trying,
But meaning to kill.

2. Rejoice in your LORD,
And be no more sad;
But trust in HIS word.
And lift up your head:
When trouble arises,
Salvation HE brings;
HE never despises
The day of small things.

3. If faith be but low,
And whelm'd under doubt,
That spark HE will blow,
It shall not go out:

The habit HE gave you,
 HE'll give you the acts ;
 And never will leave you,
 Nor quench smoaking flax.

4. Poor soul, canst thou say,
 Thou hast no desire ?
 Whence then the smoke pray,
 If there be no fire ?
 There grace is implanted,
 Where'er is a wish ;
 Grace never is wanted,
 Except where it is.

5. Who longs for the food
 He never yet eat ?
 Who knows that is good,
 He never found sweet ?
 Black's white, if 'tis no lye,
 Or if the lye's small,
 That who *wou'd* be holy,
 Is'nt now so at all.

6. Or if you wou'd take
 The words otherways,
 Corruption we'll make
 The smoke, if you please :
 A man without senses
 Ill favors can't smell ;
 Who dead in his sins is,
 Can't hate sin as hell.

7. If grace you desire,
 If sin you detest,
 A spark of love's fire
 Must be in thy breast:
 Let hell make a pother,
 And self with hell join,
 They cannot long smother
 A spark so divine.

8. Since CHRIST doth engage
 With oil to supply,
 In spite of hell's rage,
 This spark shall not dye;
 CHRIST will not desert thee,
 Tho' often HE seem;
 And no one shall hurt thee,
 Defended by HIM.

9. Since CHRIST is your friend,
 Rejoice then, altho'
 The rain may descend,
 Or wind fiercely blow;
 Altho' the dog Satan
 Goes barking about,
 And wou'd his foot set on,
 To tread thy faith out.

10. Temptations expect,
 And sharp ones you may;
 One vessel elect
 Shan't be cast away;

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And JESUS will cover
The candle of grace ;
HE'll hold HIS hands over,
Until the storm cease.

11. The rain may descend,
Thy spark shall abide ;
Won't JESUS, thy friend,
HIS smoaking flax hide ?
HE'll take thee, and set thee
Apart in the dry,
Where no rain can wet thee,
No tempest come nigh.

[12. HE gave the spark birth ;
And thee will HE lay
Secure on HIS hearth,
If so I may say :
From hell, thy defender,
Thee thus shall well keep ;
Nor over HIS fender
Can hellish dogs leap.]

13. Nor wind then, nor rain,
Nor Satan's foul foot,
Extinguish it can,
Or put HIS flax out :
Tho' oft it seem dwindling,
It never shall dye ;
This spark of GOD's kindling,
Shall blaze by and by.

CIV.

HABAKKUK ii. 19.

Wo be to him who saith to the wood, Awake ; and to the dumb stone, Arise, it shall teach : behold, it is laid all over gold and silver, and no breath at all in the midst of it.

1. **W**OE unto such (for so the prophet says)
Who worship idols, and dumb stones address :
And woe to such, who labour all they can
To set above the Maker fallen man ;
Of ruin'd creatures, who self-saviors make,
And vainly bid the lifeless rocks awake.

2. Embalming lifeless, putrid souls, behold,
Some lay the carrion spirits o'er with gold ;
With their own works, who teach them to pretend
Themselves to their Creator to commend :
These put the SAVIOR wholly out of place,
And hate the very sound of sov'reign grace.

3. Other god-makers, near as blind as they,
Content the stock with silver to o'erlay ;
Their building neither gospel is, nor law,
But a strange mixture of hay, wood, and straw :
These sometimes mention JESUS and HIS merit,
But only in the blessing name the SPIRIT.

4. But

4. But after all attempts to daub him o'er,
 Man still remains as lifeless as before :
 No breath divine can creature-art inspire,
 Nor the cold breast with love' celestial fire ;
 GOD's efficacious grace, and that alone,
 Can quicken the dead stock, or melt th' obdurate stone.

CV.

1. **A**LL love, my dearest LORD, art THOU
 Yea, in the abstract, Love :
 Thy love display'd unto me now,
 Thus makes my lips to move.

2. This love, this precious love of thine,
 Now makes me silence break ;
 For 'tis more sweet than spiced wine,
 'Twill make e'en sleepers speak !
Cant. vii. 9.

3. Discov'rys of it, O! impart ;
 Unstop the sealed spring :
 Then my dull tongue and frozen heart
 Shall live, and love, and sing.

4. I'll sing THINE everlasting love,
 Which no beginning knew ;
 Free love! (for nothing did THEE move
 Without THYSELF thereto.)

5. No seen or foreseen goodness cou'd
This wondrous love procure :
My LORD did love because HE wou'd,
Else I'd been left, I'm sure.

6. His love 's unmix'd ; in HIM no wrath
Tow'rds HIS elect can be :
My GOD abhorreth casting off,
HE loves eternally.

7. His precious love exceeds all price,
All worlds cou'd buy it not :
I'll sing this love as long as voice,
Or being I have got.

CVI.

2 SAMUEL xvi. 17.

Is this thy kindness to thy friend ?

1. *I*S this thy kindness to thy friend ?
That once before thou knew'st HIS grace,
Thou wast ungrateful, is not strange ;
But art thou still a wretch so base ?

2. Is

2. Is *this* thy kindness to thy friend ?
 To nourish jealousy within
 Thine heart, or question all HIS love,
 Or turn so soon aside to sin ?
3. Is this *thy* kindness to thy friend ?
Thine, who so little didst deserve
 HIS love and friendship ; yet whom HE
 Liv'd, dy'd, and lives again to serve.
4. Is this thy *kindness* to thy friend ?
 Thy hottest love then wants a flame :
 Thine is a spark, but HIS a sun ;
 Thou hadst been damn'd, was HIS the same.
5. Is this thy kindness to *thy* friend ?
 Discriminating, rich, and free !
 HIS love, HIS self-mov'd love pass'd by
 Angels and men, yet pitch'd on *thee*.
6. Is this thy kindness to thy *friend* ?
 A friend superlatively good !
 Before time, in time, after time,
 Who took thy curse, and gave HIS blood.
7. Is *this thy kindness* to *thy friend* ?
 Backslider, doubting soul, attend ;
 Thou lukewarm wretch, thou lively saint,
 Examine, blush, and pray to mend.

CVII.

PITY poor doubting souls, good LORD;
 And unbelief, that imp abhorr'd,
 Discover and destroy:
 His artful lyes to us reveal,
 And shew his curst design'd to steal
 THY glory and our joy.

1. The worst of lyars sure is he,
 The worst of robbers must he be,
 Thy babes from him defend;
 While each, with thine apostles faith,
 "O dearest LORD, increase our faith,"
 Unto their pray'r attend.

3. Sure having giv'n a right, O LORD,
 To all the comfort of THY word,
 THOU'lt not long bear to see,
 This unbelief beguile and cheat
 THY starving children of their meat,
 For such THY comforts be!

4. Break forth our sun, the clouds dispel,
 And dissipate these mists of hell,
 Poor drooping souls revive:
 Destroy the cause of all our grief,
 This cursed, cursed unbelief,
 Bid dying doubters live.

CVIII.

1. *I*SR'EL's Shepherd, ever watchful,
 Who THY flock dost daily keep;
 Who from death them thus to ransom,
 Laidst THY life down for THY sheep:
 Tender Shepherd, tender Shepherd, tender Shepherd,
 Mind especially THY *lambs*.
2. 'Twas for *such*, as well as others,
 That the LORD of life did bleed;
 If in any thing *they* differ,
 'Tis that greater grace *they* need:
 Wholly helpless, wholly, &c. &c.
 None want watching like THY *lambs*.
3. THOU, dear JESUS, when appearing
 At Tiberias's sea,
 And of Peter there demanding
 Proof of having loved THEE,
 First didst order, &c. &c.
 "Simon Peter, feed MY *lambs*."
4. *Sheep*, if near their shepherd standing,
 May be safe upon the ground;
Lambs need lye within THY bosom,
 While THINE arms enwrap *them* round:
 In THY bosom, &c. &c.
 There securely keep THY *lambs*.

In THY flock hast THOU not many,
 Young in grace (perhaps in years);
 Hell's chain'd dog, by only barking,
 Often fills THY *lambs* with fears:
 Pity doubters, &c. &c.
 Thy poor, silly, stragglings *lambs*.

Many are *their* foes, and mighty,
 They are weak, and wholly so;
 While THY *sheep* oft shun and flight 'em,
 Sometimes give the *lambs* a blow:
 Help THY outcasts, &c. &c.
 Few besides THEE mind THY *lambs*.

True, we find some under-shepherds
 To THY *lambs* more tender be;
 Yea, some sheep shew much compassion
 To such worthless things as *we*:
 JESUS blefs 'em, &c. &c.
 But THYSELF protect THY *lambs*.

Under-shepherds we would honour,
 Loving brethren we wou'd prize;
 Yet without THEE are they nothing,
 THOU'rt the pleasure of *our* eyes:
 None like JESUS, &c. &c.
 THOU THYSELF must keep THY *lambs*.

9. Take us in THINE arms, and keep us,
 Us within THY bosom bear;
 Stop hell's noisy, barking mastiff,
 Who wou'd us in pieces tear:
 Shepherd, hear us; Shepherd, hear us; Shepherd, hear us
 Sure THOU'lt not deny THY lambs.

CIX.

NEHEMIAH xiii. 21.

*Why lodge ye about the walls? If ye do so again, I will
 lay hands on ye ---*

1. **W**HY lodge ye, Sirs, about the walls
 Of this poor, tott'ring, ruin'd world?
 Know ye, when by and by it falls,
 You're like to be to *Tophet* hurl'd!
2. In this old world, who make their nest,
 Must in its ruins think to share;
 When it, a tott'ring house at best,
 Comes tumbling down about their ears.
3. Fools! fools! except you're quickly taught
 To seek a home which ever stands,
 You will be unprepared caught,
 Justice will on you lay his hands.

4. Who house and home take up on earth,
 Can't on that bailiff shut the door;
 A prison soon shall spoil their mirth,
 From whence they can get out no more.

5. Herein is more than human wit,
 For lasting mansions to look out;
 An house wherein in peace to sit,
 And thieves and bailiffs keep without.

CX.

1. **L**ORD, pity *doubters*; hear their sad complaint,
 Whose sighs are many, and whose hearts are faint;
 A lying devil, and a faithless heart,
 For ever prone to take that liar's part,
 Distress them sore, and rack them day by day,
 While THOU dost turn THY blessed face away!

Lam. i. 22.

2. How long, O LORD, how long wilt THOU deny
 THY mourning children, nor regard their cry?
 How long THY face shall mists and darkness shroud?
 Break forth our Sun thro' th' intervening cloud;
 Shine, glorious brightness, source of endless day,
 And cheer THY children with THY heav'nly ray!

Q

3. Surely,

3. Surely, JEHOVAH, God of *Isr'el's* race,
 THOU art a GOD that hidest oft THY face:
 Why art THOU, like a sojourner, to stay
 But for a night, and flee with break of day?
 Why dost THOU, like a man astonish'd, stand
 Far off, nor to us lend an helping hand?

Isa. xlv. 15. Jer. xiv. 8.

4. O! turn in hither, dwell our hearts within;
 Cast out th' *house-devil*, call'd *Indwelling-sin*:
 Cast out this cursed monster *Unbelief*,
 An errant liar, and an errant thief:
 Cast out this hateful crew that in us dwell,
 Who daily correspondence keep with hell.

Neh. vi. 17.

5. Cast out all Satan's party in our soul,
 And cleanse it for THYSELF throughout the whole:
 Here reign and rule with unresisted sway,
 The least rebellious motion in us slay:
 Be THOU our King, and may we *know* THOU art;
 Nor let or earth or hell between us part.

* * *Thus far were composed A. D. 1769, ætat. 16.*

CXI.

COMP. DIE NATALIS, JAN. 29, A. D. 1770, ÆT: 17.

- O That the SPIRIT, whose soul-quickning breath
 Sav'd me from spirit'al, internal death,
 And from my grave a nat'ral state did raise,
 Wou'd tune my heart to sing my Quickner's praise!
5. Then wou'd I gladly to HIS glory own,
 How dead my soul, and lifeless as a stone,
 By nature was; and as unable too,
 To give itself a life and nature new:
 For any madman's hopes had been as just,
10. To see old *Adam's* bones, long turn'd to dust,
 After five thousand years, self-mov'd, self-taught,
 Self-reunited, and with life self-fraught;
 As theirs, who think that I or any one
 May be renew'd by power of our own.
15. Thus dead my soul, and by my sins fast bound,
 As bodys dead with grave-cloths are wrapt round;
 Nought but the pow'r of HIM, whose sov'reign call
 Produc'd from nothing this expanded All,
 Cou'd give me *eyes*, who from my birth was blind,
20. Thick, hellish darkness, resting on my mind;
 Cou'd make me *hear*, who once cou'd feel no awe,
 Tho' round me roar'd the loudly-thund'ring law;
 Cou'd make me *feel*, tho' much more senseless than
 The stony heart of *Job's* leviathan;

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25. Cou'd make me after holiness to *long*,
 Who once roll'd sin as sweet beneath my tongue;
 Con'd make me JESU's spicy name to *smell*,
 Tho' once I lov'd my stinking lusts so well.
 But GOD the SPIRIT kindly pass'd by,
30. When in my blood I did unaided lye;
 Pass'd at the time the triune GOD decreed,
 And bade me live; and lo, I liv'd indeed!
 New was my will, and my affections too,
 Old things were done away, and all things new;
35. New were my thoughts of CHRIST, and thoughts of *self*;
Self seem'd a beggar, CHRIST had boundless wealth;
Self was all black, and JESUS CHRIST all bright,
 Before I worshipp'd *self*, and CHRIST did flight.
 Now *self* and *sin* cou'd give delight no more,
40. Now I'd good thoughts of CHRIST, I'd none before;
 Thick, mental darkness, still remain'd, I own,
 But there's great diff'rence 'twixt *small* light and *none*;
 The light I had, tho' far from perfect day,
 Serv'd something of CHRIST's beauty to display;
45. Whose brighter lustre, tarnish'd in my sight
 Eclips'd and spoil'd all other beauty quite:
 The light imparted, plainly shew'd that HE
 Alone was fair, alone from blemish free;
 In HIM, my ravish'd soul rejoic'd to find,
50. With the divine the human nature join'd;
 A glorious man, of chosen men fit head,
 Strong by the Father for that purpose made;
 Join'd to the person of th' eternal SON,
 This Man is with th' almighty GOD made One;

55. A pow'r to suffer thus the manhood gives,
 And, for its suff'rings, boundless worth receives :
 How wondrous this! Infinite wisdom here,
 Infinite grace, infinite pow'r appear,
 Display'd in full perfection, to the praise
60. Of GOD, and saving of the chosen race.
 My soul approv'd and lov'd the blessed scheme,
 Yet knew I not that I had part in HIM ;
 Till the same SPIRIT, who first made me love
 CHRIST, and salvation by his blood approve,
65. Shew'd me, that none, to whom these things were shewn,
 Were such whom GOD wou'd leave to be undone ;
 Gave me to know, had I included been,
 GOD's sov'reign act of preterition in
 My need of CHRIST HE had not made me see,
70. HE had not taught me to HIS blood to flee ;
 Shew'd me HIS present operations were,
 Plain proofs and consequences of my share
 In the SON's blood, and in the FATHER's grace,
 And of my being of the chosen race :
75. And tho' my comforts oft might ebb and flow,
 And mourning long, I might in darkness go,
 HE left me not continu'lly to doubt,
 Comfort return'd when faith was wearied out ;
 HE made my strength co-equal with my day,
80. More than was needed wou'd not on me lay.
 But to this hour I've found HIM faithful still,
 HE ne'er has left me, and HE never will ;
 When faith's in act, past troubles I recal,
 And see there was a needs-be for 'em all.

85. This I'll to all my Father's children tell,
 The Man, their Brother, hath done all things well;
 That *David's* Son, his antitype and LORD,
 Hath kept HIS promise, and fulfil'd HIS word;
 That HE another Comforter wou'd send,
 90. T' abide and tarry with us to the end.
 Unworthy I, have found this promise true,
 Praise be to FATHER, SON, and SPIRIT too!

CXII.

1. **O** For discov'rys, fresh and sweet,
 Of JESU's love, so rich and great!
 O wou'd IMMANUEL deign to smile
 On me, a wretch, so base, so vile!

2. And, O! that when HE doth reveal
 His love, HE wou'd not with me deal
 Like a wayfaring man, t' alight
 And tarry only for a night.

3. Cou'd I prevail upon my GOD,
 With me to take up HIS abode,
 My heav'n on earth I'd barter not
 For all the wealth all worlds have got,

4. When for a moment HE steps in,
My noisy lulls, with cursed din,
Ever disturb our sweet repose,
Till hence my best beloved goes.
5. Then my distressed spirit faints,
When CHRIST from me HIMSELF absents;
And fears rush in when HE goes out,
Till I of past experience doubt,
6. Yet when HIS back averted seems,
His very sides dart radiant beams:
'Tis sweet, if, o'er HIS shoulder, HE
But turns HIS face to look at me.

*Hab. iii. 4. Horns out of his band, Heb. קרנים מידו which
may be rendered, beams out of his side.*

7. [Tis half an heav'n, when, as it were,
A kiss HE bloweth from afar *;
O then, what joy in HIS embrace,
How sweet to see HIM face to face!]

8. But here I only now and then
A sight of HIS back parts obtain:
How oft HE hides behind the wall,
Nor can I see my LORD at all!

Exod. xxxiii. 23. Cant. ii. 9,

* *Rutherford.*

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9. Let this howe'er my comfort be,
I see not CHRIST, yet CHRIST sees me;
Nor mists, nor walls, nor hells between,
So blind HIS eyes, that I'm unseen.
10. When out of sight my LORD I find,
Nay, when HE's almost out of mind;
Still burns HIS heart with love's fierce fire,
And minds my love shan't quite expire.
11. And this I know, that HE can tell
To feed HIS saints with hunger well;
His wisdom understandeth how
To make us by desertion grow.
12. His wit divine, HIS heav'nly skill,
Can bring some good from ev'ry ill:
All things HE sends are for the best,
And darkest frames among the rest.
13. THY wondrous wisdom, wondrous LORD,
By me be evermore ador'd:
Yet wilt THOU suffer me to pray,
And long and wish for break of day.
14. That blessed day, that morning fair,
When I shall meet THEE in the air,
Beyond *bell-shot*, with THEE to live;
Till then, O faith and patience give!

CXIII.

JOHN iii. 14.

1. *I* *ISRAEL* by fi'ry serpents bit,
That *Moses* might make whole,
He did a brazen serpent set,
As order'd, on a pole.
2. Amidst the camp, exalted high,
Who felt the deadly pain,
And swoln, cou'd but with half an eye
Behold it, liv'd again?
3. So when the man, *JEHOVAH*'s peer,
'Twixt heav'n and earth was hung,
Those who beheld *HIM* healed were,
By sin tho' forely stung.
4. Thus to *HIMSELF* *HE* sweetly drew
Poor souls of ev'ry kind:
Such hellish brats as *me* and *you*,
HE wou'd not leave behind.
5. *All* that the Father to *HIM* gave,
Tho' bound by Satan fast.
Must come, *HE* won't behind *HIM* leave
An odd one at the last.

6. [Add

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6. [Add to thy troops as many more
As ten new hells cou'd hold,
Yet Satan, such is JESU's pow'r,
Ye cou'd not one withhold.]
7. Thus lifted up upon HIS cross,
His *all* shall come and see:
To HIM, who wounded for them was,
Shall look, and saved be.
8. They needs must come, whom GOD will draw;
Who comes, CHRIST won't reject:
For such HE kept the broken law;
Such doubtless are *elect*.
9. O ye! who with an eye of faith,
Tho' e'er so weak and small,
And half clos'd up with unbelief,
Have look'd to CHRIST at all;
10. That man, as GOD, divinely bright,
Made mean, vile worms, to save;
And hang'd, but by HIS proper might
Triumphing o'er the grave:
11. Who've look'd unto HIM, known HIS name,
JEHOVAH TZIDKENU;
And wish in HIM a part to claim,
To know HE dy'd for you,

11. Be you assur'd, had you not been
 Part of th' electèd race,
 Your dreadful state you had not seen
 Thro' HIS enlight'ning grace.
13. The SPIRIT praise, who op'd your eyes,
 And drew you to the SON,
 Pursuant to HIS SIRE's decrees,
 Before the world begun.

CXIV.

- SEE the fond hen, how for her young she careth,
 In their defence how valiantly she warreth !
 So strong a *regyn*, and so stout a spirit,
 She constitutionally doth inherit,
5. That were her young attack'd by any creature,
 They cou'd not frighten nor intimidate her ;
 Be man or beast her foe she cares not whether,
 Rage heats her blood, and stiffens ev'ry feather.
 With outcry shrill, and fiercely bristling neck,
10. With her sharp talons, and her pointed beak,
 Bold she attacks, resolv'd to die or conquer,
 Tho' her opponent be by far the stronger :
 Dog, lion, monarch, 'tis all one unto her,
 They may destroy, but they cou'd ne'er subdue her.

The

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15. The dogs loud barking, or the lions roaring,
 And wipe-op'd jaws fit fashion'd for devouring;
 The monarch's scepter, and his purple vesture,
 Cou'd not o'er-awe her, shou'd they then molest her:
 In her own cause, tho' unreveng'd, she smarted,
 20. Her chicks defending, she's not chicken-hearted.

Again consider with what care she gathers
 Her shiv'ring chickens underneath her feathers,
 And there protects them from inclement weathers;
 Tho' down the rain th' o'erburden'd air shou'd pour,
 25. They will be screen'd from the descending shower;
 May sweetly chirp and twitter under cover,
 While o'er them spreads her wings the tender mother,
 Who quiet sits, tho' to the skin it wet her,
 Glad to fare ill, that they may fare the better.

30. There too I've seen them safe, when oft o'er head,
 The rav'nous kite (foul bird) has vainly fled;
 For I've observ'd, soon as the hen espy'd him,
 She'd call her chickens home, and wisely hide 'em.

Well too she feeds them, tho' she suffer hunger,
 35. She'll satisfy 'em, and herself stay longer;
 Where she eats one grain, she will give 'em twenty,
 Herself half-starving, to procure their plenty.

Great care the hen takes of her chickens tender;
 From hunger, rain, and foes, is their defender:

2. Her conduct 's worth observing; for an eye
 Of faith therein a type of CHRIST can spy:
 The hen 's an image of her great Creator,
 Whose love 's like her's, tho' infinitely greater,
 Tow'rd HIS redeemed race, and seed elected,
 4. Who are by HIM from ev'ry foe protected;
 In whose defence HE met a GOD enraged,
 And with avenging justice was engaged.
 Tho' wrath and curses fill'd the dreadful bowl;
 The *hell*, their due, HE pour'd into HIS soul:
 6. Nor left a drop nor dreg, but drank the whole.
 Justice divine, their only rightful foe,
 Paid by the surety, let the debtors go.
 Whoever else opposes their salvation,
 Only makes certain his own condemnation:
 8. Of sinners contradiction once a bearer,
 Patient HE was as sheep before their shearer;
 But touch HIS saints, the lamb becomes a lion,
 An hell-creating frown HIS brow you spy on:
 Spite of all foes, HE'll end the work begun,
 10. And damn whole worlds before HE'll lose a son.
 As hens their chickens, HE HIS people gathers,
 And warms and hides 'em underneath HIS feathers.

O! such large wings as are by CHRIST possess'd,
 They, when expanded, reach from east to west!
 12. *Strong wings!* whose bones are CHRIST's omnipotence,
 Eternal death they with a blow dispense.
Fair wings! good GOD, how beautifully shine
 Their outer plumes, THY righteousness divine!

Warm

Warm wings! for those beneath them sweetly prove

70. How warm the inner down, JEHOVAH's love!
 How blest each soul, who thus delighted sings
 Secure beneath CHRIST's everlasting wings!
 Secur'd from Satan, that foul bird of prey,
 From rattling tempest, and the wintry day!
75. When angry heav'n upon 'em rain'd down hell,
 Not one drop touch'd them, all on JESUS fell.
 Dread day! dread storm! the Saviour bore the whole,
 The GOD was wetted to HIS inmost soul!
 Then smaller show'rs HE surely never will
80. Refuse to bear, which smaller clouds distil.

HE feeds HIS people well, HE makes them eat
 From day to day the finest of HIS wheat:
 Sooner than they shou'd want or drink or food,
 For this HE gives HIS flesh, for that HIS blood.

85. Hens have a common and a special note;
 A common call and special CHRIST has got:
 A brooding call have each, a call to warn,
 A call t' invite to eat the fatt'ning corn.
 In all these diff'rent ways the faint may see,
90. CHRIST with the image of a hen agree✓

- But if a hen shou'd undertake to rear
 Ducklings perverse with a maternal care,
 Wantonly barb'rous will they skim the flood,
 And fright their nurse, whose fond solicitude
95. Almost distracts her, while she calls in vain,
 But cannot bring the wand'ers back again.

Not so her antitype, CHRIST JESUS, who
 Takes care of a perverse, backsliding crew;
 By land or sea, thro' fire or thro' the water,
 100. Where'er they go, HE's skill'd to follow after:
 Cou'd they be plung'd into hell's burning lake,
 His arm wou'd reach and bring the wand'ers back.
 O! happy souls, who're under HIS direction,
 Bless'd with HIS guardianship and HIS protection;
 105. Who are secur'd beneath HIS spreading wing,
 Join me, HIS love, and pow'r, and care, to sing!

CXV.

JOSHUA xix. 50.

*They gave HIM the city which HE asked, even Timnath-serah
 in mount Ephraim, and HE built the city, and dwelt therein.*

1. **B**EFORE the heav'ns abroad were spread,
 Before creation was begun,
 Thus the eternal FATHER said
 To HIS eternal, equal SON:

1. "Ask, and I'll give at THY request,
 "A chosen people unto THEE;
 "With THEE I'll join to make them blest,
 "With US the SPIRIT will agree."

3. HE

3. HE who of JESUS wears the name,
 Who was by *Joshua* typify'd;
 Whose title signifies the same,
 Who, like him, doth HIS people guide.

Heb. iv. 3.

4. HE ask'd, and they unto HIM gave
 The city HE sought out and chose;
 Which HE engag'd to keep and save,
 In spite of all usurping foes.

Isa. lxii. 13.

5. But whoso'er has eyes to view
 In its then sad estate the town,
 Wou'd wonder what it was that drew
 His love, and made HIM pitch thereon.

6. Ah! surely not without a cause,
 Nam'd *Tinnath-serab* ¹, it might be;
 The image of corruption 'twas,
 As much like hell as it cou'd be.
¹ תמנת-סרם *the image of corruption.*

7. His land might CHRIST, like *Hiram* call
Cabul ², nor it unjustly name;
 A country good for nought at all,
 Except to feed hell's quenchless flame.
² 1 Kings ix. 13. כבול *as nothing.*

8. But love therein no fault espy'd,
 A goodly heritage it seem'd ;
 For this HIS choice HE gladly dy'd,
 That it might be from hell redeem'd.
Psaln xvi. 6.

9. A little city tho' it was,
 And but few men did in it dwell ;
 Himself HE made a beggar has,
 T' enrich the town HE lov'd so well.
Eccl. ix. 14. 2 Cor. viii. 9.

10. GOD took the form of wretched man,
 Laid for a while HIS glorys by,
 Those HE had lov'd ere time began
 T' enrich by this HIS poverty.
Phil. ii. 6, 7.

11. His wondrous wisdom thus appear'd,
 By which HE sav'd HIS fav'rite town,
 When hostile batt'rys round it rear'd,
 Threaten'd to beat the city down.
Eccl. ix. 14.

12. Tho' oft besieg'd, it ne'er was took,
 All hell has oft beset it round,
 But ne'er into the city broke,
 Cou'd never scale the lofty mound.
Isa. i. 8.

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13. CHRIST's grace adorns it; by HIS might
 All enemys HE'll keep without;
 A glory in the midst of it,
 A wall of fire all round about.

Zech. ii. 5.

14. HE builds the city all anew;
 Tho' once so foul, HE'll make her fair;
 And all HIS actions join to shew,
 How much HIS city is HIS care.

Eph. ii. 22.

15. Ev'ry old stone HE pulleth down,
 And up the old foundation tears;
Corruption's image lost, HIS own
 Resemblance now HIS city bears.

1 Cor. xv. 49.

16. No longer *Timnath-ferah* now,
 But *Timnath-heres* is its name:
 It doth with dazzling brightness glow,
 To glory HE hath turn'd its shame.
Judg. ii. 9. in Timnath-heres, the image of the sun.

17. *SeRaH* inverted, *HeReS* makes;
Corruption's image done away;
 The *likeness of the sun* it takes,
 Cloathed in everlasting day.
סרח corruption, הרים the sun.

18. Tho'

18. Tho' 'tis not quite rebuilt as yet,
 HE who began, complete it shall;
 Tho' by the side of *Gaash* set ¹,
 Altho' it *shake*, it shall not fall.
Phil. i. 6. 1 Judg. ii. 9. on the side of the hill Gaash,
עשׂה he trembled, he shook. Matt. xvi. 18.

19. 'Tis firmly founded on a rock,
 Nor tempest, storm; nor cannon fears;
 'Twill stand secure amidst the shock,
 When worlds come tumbling from their spheres.
Matt. vii. 24, 25.

20. March round, and mark her bulwarks well,
 What mountains compass her around;
 Then judge if all the pow'rs of hell
 Can lay her level with the ground.
Psalms xlvi. 13. and cxxv. 2.

21. His city JESUS ne'er forsakes,
 HE builds it, and HE dwells therein;
 To guard it from its foes attacks,
 Are fiery armys round it seen.
Isa. lxii. 12. 2 Kings vi. 27.

22. The city of our GOD and King,
 Is beautifully situate
 In *Ephraim's fruitful* ² mount, where spring
 Harvests perpetual, rich and great.
Psalms xlvi. 2. 2 "In mount Ephraim," עִיר פְּרִי fruit-
ful; see Gen. xli. 52.

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23. Bread shall be giv'n; its water's sure;
 There is a river running by,
 Whose peaceful streams, which still endure,
 Winter can't freeze, nor summer dry.

Isa. xxxiii. 16. Psalm xli. 4.

24. O happy city! blest abode!
 Defended by the pow'r and grace
 Of JESUS, our incarnate GOD;
 Let all within thee sing HIS praise!

CXVI.

J O S H U A xiv. 13.

*And Joshua blessed him, and gave unto Caleb, the son of
 Jephuneb, Hebron, for an inheritance.*

1. *C* A L E B, the double meaning suits
 Each called sinner well;
 He knows he's worse than vilest brutes,
 A dog, an heir of hell.

Caleb, כלב a dog.

2. But thro' rich grace the better sense
 Of *Caleb* him doth fit,
 He's, when CHRIST aids his impotence,
 All heart with hell to fight.

Caleb, כלב i. e. כל לב all heart.

3. As *Caleb* was *Jephuneb's* ¹ son,
The Christian's *valour* springs,
From faith of blessings to appear
The hope of future things.

¹ *Jephuneb*, יפנה *he shall appear*.

4. As *Caleb* was by *Joshua* blest,
Thou who thyself dost see
To be a *dog*, a stupid beast,
Know, *JESUS* blesses thee.

Psalms lxxxiii. 22. *Matt.* xv. 27, 28.

5. As *Hebron* ² was to *Caleb* giv'n,
Brave Christian, thou shalt own
That *bidden joy* which comes from heav'n,
To all the world unknown.

² *Hebron*, חברון *bidden joy*, חב *to hide*, רנן רון *joy*.

John xiv. 27.

6. In *Judah* ³ is thy happy lot,
Among the sons of *praise*:
Join all the pow'rs that thou hast got,
A song to *CHRIST* to raise!

3. *Josh.* xv. 13. Unto *Caleb*, the son of *Jephuneb*, he gave
a part among the children of *Judah* (יחודה *praise*); see
Gen. xxix. 35.

CXVII.

1. **A**ND did the LORD predestinate
 To holiness and bliss,
 Before HE did the worlds create,
 Each chosen child of HIS ?

2. Elected sinners cou'd HE view
Then with their HEAD as one,
 And in HIM chuse and love them too,
 Before the world begun.
Eph. i. 4. Jude 1.

3. Did nought foreseen or seen produce,
 Or hire HIS love most free ?
 Yet HE delighted was to chuse
 A sinner vile as me !
John xv. 16. Prov. viii. 35.

4. And shall I then with GOD pretend
 So to sophistificate,
 And means appointed from the end
 Attempt to separate ?

5. Shall I pretend to think or say,
Since I elected am,
Live as I list in sin I may,
Because no sin can damn?

Rom. vi. 1, 2.

6. Basely shall I neglect HIS laws,
Which JESUS magnify'd,
And live in love with sin, because
For sin my SAVIOR dy'd?

Isa. xlii. 21.

7. Good GOD forbid that I shou'd be
So cursedly ingrate;
My heart, my soul, my all to thee,
O may I consecrate!

Rom. vi. 15.

8. To holiness was I ordain'd,
My GOD it pleases well;
Sure it shou'd be by me maintain'd,
If there were ne'er an hell.

Rom. viii. 29.

9. Sure its own beauty well may move,
My Father's will excite,
And make me holiness to love,
And in it to delight.

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10. One with a spotless Head, in whom
I was all worlds before;
My aim, my joy is to become
Like to HIM more and more.

Eph. iv. 15.

11. His sov'reign, everlasting love,
Freely of me made choice;
Then what HE loves I must approve,
To do HIS will rejoice.

12. CHRIST's love, which far exceeds all price,
Yet never sought for hire,
To works a better motive is,
Than legal fears of fire.

1 John iv. 19.

13. Be this my grief, that I so long
This loving LORD did slight,
Who ere the worlds in spheres were hung,
Thought on me with delight.

Prov. viii. 26, 31.

14. To me, before my calling, not
Precious nor dear was HE;
That LORD was never in my thoughts,
Who ever thought of me.

Psaln x. 4.

15. And now I know HIS sov'reign love,
My soul has pitch'd upon,
This in return shou'd surely move
Me CHRIST to chuse alone.

1 Peter ii. 7.

16. I HIS peculiar treasure was,
Tho' I be nothing worth :
And shall HE not be mine, who has
No peer in heav'n or earth ?

Exod. xix. 5. Titus ii. 14. Psalm lxxiii. 25. Cant. v. 10.

17. All fallen angels passing by,
And many fallen men,
Me sunk in deeper misery,
HE did to life ordain.

Jude 6. Rom. xi. 7.

18. Since many worthyer being mist,
I, worthless I, was took :
For mine I take all-worthy CHRIST,
And worthless things o'erlook.

19. Nor HIM alone for mine I take,
But with HIM all HE loves :
And for its own and Maker's sake,
My soul HIS law approves.

20. HE's love itself, and changes not ;
All casting off HE hates :
Tho' HE the charge of worlds has got,
HE never me forgets.

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21. HE never from HIS choice departs,
His love is pure, unmix'd ;
Nor wou'd I love by fits and starts,
But be upon HIM fix'd,

22. I daily sin, while sin 's in me,
But 'tis my greatest plague ;
I hate its cursed tyranny,
With sin I make no league.

23. Quarter I will not give nor ask,
I'd sooner dye than yield ;
And tho' it be no easy task,
Thro' CHRIST I'll win the field.

24. To victory was I ordain'd,
Conquest is certain quite ;
But by hard labour must be gain'd ;
I was ordain'd to fight.

25. To fight, I've better motives far
Than slavish legalists ;
'Tis in my Captain's strength I war,
And enter bold the lists.

26. I have no need to work for life,
But I will work from love ;
Nor in my strength maintain the strife,
Thro' CHRIST I victor prove.

27. A sense of love to work constrains,
To work it gives a will:
In, for, and o'er me JESUS reigns,
His grace my lusts shall kill.
28. Sometimes I get a fall, but I
E'en by my falls shall rise;
I hate them, but am mov'd hereby
To love my LORD most wise.
29. Sometimes HE leaves a froward wretch
'Mong mountains dark to stumble;
Me into light again HE'll fetch,
When thus HE's made me humble.
30. From falls and fears HE can and will
Bring forth some good to HIS;
Tho' this to falls don't reconcile,
His wisdom's seen in this.
31. HE holiness commands, and HE
Will holiness produce:
To make us blest and holy be,
His dealings all conduce.
32. HE gathers all HIS children home,
Will each lost son restore:
Nor can they know until they come,
That they were sons before.

33. Iniquity HE never saw
 In them, as in their *Head*,
 Whose cov'nant-oath the broken law
 Before creation paid.
34. They always were in HIM complete,
 In HIM they always were;
 The *Head* and body separate,
 Ne'er did nor shall appear.
35. We were united to our *Head*,
 Before we had communion;
Open connection doth succeed,
 In nature *secret union*.
36. Before the bud is *seen conjoin'd*,
 'Twas *in* the stock *contain'd*;
 So the elect to CHRIST were join'd,
 Before HE in them reign'd.
37. But each who was in *Jesse's* root,
 From HIM shall life receive;
 Bud, blossom, and bear precious fruit,
 Whence CHRIST shall glory have.
38. That wrathful principle which dwells
 In HIS elected ones,
 In HIS own time their GOD expels,
 And shews that they were sons.

3. Tho' once they were the sons of wrath,
 They *then* were sons we find;
 Tho' wrath and hatred *subjects* of,
 And of a carnal mind.

4. *Objects* of wrath they also were,
 In shew and in demerit;
 Into their hearts, 'cause sons they are,
 Yet will HE send HIS SPIRIT.

5. And till the SPIRIT is sent down,
 Tho' in GOD's sight they're clear,
 Justification is unknown,
 Adoption can n't appear.

6. Tho' 'quited in the court of heav'n,
 'Tis not till then reveal'd,
 Then unto them is pardon giv'n,
 'Twas sign'd before and seal'd.

7. At calling I receiv'd a right
 To wear the title *son*,
 I was such in my Father's sight,
 Before the world begun.

8. But until then I never cou'd
 My privileges know;
 Nor my election might conclude,
 My calling did it shew.

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45. Nor shou'd my calling be believ'd
By any man alive,
If proofs of grace and faith receiv'd,
By works I do not give.

46. The *dog* who calls himself elect,
And yet can sin endure,
That he's not *chuse*, he may *suspect*;
That he's not *call'd*, be *sure*.

CXVIII.

1. **M**IS'RY and sin with pride began;
Pride ruin'd angels, ruin'd man;
Preceded and procur'd our fall,
And deviliz'd and damn'd us all.

2. Pride's the high road that leads to hell;
By an aspiring man we fell;
Humility's the road to bliss,
By an abased GOD we rise.

3. Man wou'd be GOD, and so was lost;
His pride his childrens ruin cost:
By GOD made man, HIS seed are blest;
With more than *Adam* e'er possest.

By the first *Adam's* pride undone,
 We were redeem'd by GOD the Son ;
 Who was to bless and ransom us,
 Made poor, made sin, and made a curse.

The SAVIOR humbled thus to death,
 No open Right the sinner hath
 To call HIM his, till grace subdue
 His pride, and make him humble too.

But when he sees that he can claim
 No portion but eternal flame ;
 That less than nought he hath and is,
 That soul hath all CHRIST's plainly his.

CXIX.

TH' elect, as well as other men,
 High thoughts of self will entertain,
 Till GOD the SPIRIT, by HIS grace,
 In HIS own time doth pride abase.

HE shews the soul its damn'd estate,
 Its mis'ry and its sin how great ;
 How crimes, whose number none can tell,
 Have sunk it in desert to hell,

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3. HE makes th' enlighten'd sinner see
His horrid foul deformity ;
His wants, his woes, HE makes him learn,
His wretched beggary discern.
4. He who once aim'd at deity,
Who bow'd to self alone his knee,
In dust before the throne is brought,
To own his being less than nought.
5. The haughty worm is now confess'd,
Below the brute to be debas'd ;
Dreadfully sunk, if possible,
Below the lowest pit of hell.
6. Profane and Pharisee are made
To own they're lost, devoid of aid ;
Poison'd, corrupted, ruin'd, curst,
Nor dare to self for succour trust.
7. They own their utter nakedness,
But rags account their righteousness ;
The deadly plague of sin they feel,
Which skill of mortals cannot heal.
8. Of justice the most rightful prey,
The ransom-price self cannot pay ;
Bankrupts they are, and deep in debt,
Nor know they where one mite to get.

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9. Subject to Satan's tyranny,
Self hath no pow'r to set them free:
Beneath the curse, devoid they are
Of skill t' escape, of pow'r to bear.
10. Of this the soul convinced well,
Despair must press it sure to hell:
Bow'd down with guilt, he sinks, he dya,
Then, "Lo, I come," the SAVIOR crys.
11. Boundless HIS pow'r, HIS love, and skill,
HE can deliver, and HE will;
This HE declares with gracious voice,
And bids and makes the soul rejoice.
12. Thus when a man is made to see
His emptiness and poverty,
His total nothingness, he shall
Find CHRIST to be his All in All.
13. All pow'r, all skill, all righteousness,
All wisdom, pardon, holiness;
All succour, comfort, beauty, wealth;
Sight, cloathing, cleansing, cure and health:
14. All for acceptance requisite,
For heav'n all meetness, title, right;
All strength, all will, to work, to war,
By CHRIST communicated are.

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15. All creature-glory thus made void,
 All creature-emptiness supply'd ;
 All GOD can give, bestow'd on men,
 HE keeps the praise alone---*Amen.*

CXX.

1. **T**HE HOLY SPIRIT only shews
 How vast a sinner's wants and woes :
 From HIM a man must light receive,
 His lost condition to perceive.

2. HE makes the law of use to slay,
 All hopes of life by *Sinai's* way :
 Thus to the law the sinner dyes,
 To mere free grace for help applies.

3. Unequal to the legal task,
 From grace he's forced for help to ask ;
 Himself has nought, and nought can gain
 But fitness for eternal pain.

4. *Help, LORD, he cries, I cannot dig,*
'Twere folly then to blush to beg :
Fire only lys in Sinai's womb,
For water I to Zion come.

5. *I found, tho' labour made me groan,
Treasures of wrath and fire alone;
Sure if I dig there longer still,
That Mine will prove a way to hell.*
6. *A beggar! LORD, a beggar poor,
Teach me to knock at mercy's door,
"Knock, sinner, boldly ask and have,
"I can bestow whate'er you crave."*
7. *Good LORD, THY words fresh courage give,
My dying soul begins to live:
But, ah, hast THOU to give to me?
I'm moneyless, it must be free.*
8. *"'Tis to the poor I grace display,
"The rich are empty sent away"---
But I'm so vile--- "In such as thee,
"I joy MY grace to magnify."*
9. *THY grace I've slighted times and oft,
I've at THY preached gospel scoff'd---
"True, sinner, thou hast scoff'd at ME,
"But tell ME when I've slighted thee?"*
10. *I'm such a sinner, I'm afraid---
"Saving of sinners is my trade."
Ne'er was a sinner vile as me---
"If not, MY love is fix'd on thee."*

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11. *Wou'd of THY love I had some proof ---*
 "Thou hast MY word, MY word is truth :"
I must be lost, I can n't believe ---
 "Thou shalt not, faith is MINE to give."
12. *Still fears are many, faith is weak ---*
 "Thy fears shall vanish when I speak :"
My soul refuses comfort, LORD ---
 "I give it with a fingle word."
10. *I fear I'm none of thine ---* "Thou art,
 "Thy name is graven on MINE heart :"
Alas, I cannot read it --- "Why ?"
I'm blind --- "I've salve t' anoint thine eye."
14. *I was born blind ---* "True ; but believe
 "That those who've none shall eyes receive :"
Nothing but sin discern I yet ---
 "To see that 's good, I shew'd thee it."
15. *Tis a foul fight ---* "'Tis such a fight
 "None ever saw but by MY light :
 "'Tis good this bad fight thou'd be seen ;
 "Rejoice, thine eyes have open'd been."
16. *What profit 's fight of woe to one,*
Who hath no pow'r that woe to shun ? ---
 "That love which shew'd thee this, will shew
 "A way of sure deliv'rance too."

EXPERIMENTAL RELIGION. 261

17. *Ab! LORD, no way my soul discerns,
But to the pit that ever burns ---
" I am MYSELF the way, by whom
" Thou may'st unto the FATHER come."*
18. *Far wandring from THEE, I am lost ---
" Of skill to save the lost I boast :"
My legs are broke, my strength is gone ---
" I cure the maim'd, set broken bones."*
19. *I know not how one step to move ---
" I'll draw thee with the bands of love ;"
I'm sure I soon shou'd lose my way ---
" I'll guide thee in it lest thou stray."*
20. *It leads to heav'n ; but, O ! I fear
I ne'er shall find admittance there ---
" Who come by ME, GOD won't reject,
" Such doubtless are HIS own elect."*
21. *I'm sick if I to go pretend,
I dye before the journey's end ;
My sickness is the plague I feel ---
" True, but I've skill thy plague to heal."*
22. *I am so poor, 'twere shame to see
In heav'n so mean a wretch as me ---
" Have I not riches ? Art thou poor ?
" I will supply thee from MY store."*

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23. *A ragged beggar, naked quite ---*

“ My righteousness is cloathing bright :”

A filthy wretch --- “ I’ll make thee clean,

“ The fountain’s open’d for thy sin.”

24. *I’m the King’s foe ---* “ Thou art HIS child,

“ I by MY blood thee reconcil’d :”

Justice will never let me in ---

“ Why not? I’ve satisfy’d for sin.”

25. *I have no sort of fitness, now*

There’s nought unboly there, I know ---

“ My SPIRIT will thee meetness give,

“ O be not faithless, but believe.”

26. *All will not do, I fear, I faint ---*

“ Why not? what farther canst thou want ;

“ Whate’er thou needest, boldly tell,

“ I can and will supply thee well.”

27. *I’ve yet one great objection more,*

I cannot pay thee, I’m so poor ---

“ O cursed unbelief and pride !

“ Be but content to be supply’d :

28. “ I give all freely, I require

“ No price ; if so, heav’n cou’d not hire,

“ Nor thousand golden worlds cou’d buy,

“ The love that lifts thee to the sky.”

29. *Forgive my pride, O be not wroth ---*
 " I'll never, never cast thee off;
 " Nor unbelief nor pride shall make
 " My love its object to forsake."
30. *Good LORD, I wonder and adore,*
I wonder, I can do no more;
I talk no more of pay, but still
Love makes me want to do THY will.
31. 'Tis just, 'tis right; and this to do,
 " I give the will and power too:
 " All for thee is already done,
 " All in thee do I work alone."
32. *O! for a tongue, O! for a heart,*
Angels and saints your help impart;
THOU, LORD, THYSELF assist to praise,
Assist t' admire THINE own free grace.

CXXI.

PSAL. XXXV. 10.

1. **M**Y bones shall all rejoicing cry,
 LORD, who is like to THEE?
 " Who sav'd me from mine enemy,
 " That was too strong for me!"

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2. A wretched slave, I lay confin'd
In dungeon dark and deep;
Chains, heavy chains my soul did bind,
And fast in prison keep.
3. The cruel irons vex'd my bones,
My very soul they pierc'd;
And I, in the foul jail sank down,
In mire almost immers'd.
4. In this dread pit I long did lye,
With hellish fetters gall'd;
Till JESUS came, not at my cry,
HE came *before* I call'd.
5. At HIS approach, the brazen gate
Straightway flew open wide;
The fetters dropp'd from off my feet,
My hands became untie'd.
6. From noisome damps, from galling chains,
And stinking jail set free,
My very bones cannot refrain
From crying out to THEE.
7. THY self mov'd love, my liberty,
By pow'r and price wrought out;
"Who is a Savior like to THEE!"
Thus must my bones cry out.

PAUSE

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PAUSE *first.*

8. A rebel vile, I broke the law,
And thus its curse incur'd;
My soul the flames of vengeance saw,
The awful thunders heard.
9. Stern *Moses*, with his legal club,
Did loudly threatening stand,
Prepar'd my *bones* to bruise and break,
But *JESUS* stay'd his hand.
10. He bore my chastisement, HE paid
The debt I never cou'd;
HE in my stead the law obey'd,
HE quench'd its flames with blood.
11. My *bones* shall all rejoicing say,
" LORD, who is like to THEE ?
" Who didst my debt so freely pay,
" And bor't the curse for me !"

PAUSE *second.*

12. Heav'n's vengeance, like a millstone vast,
Hung just above my head;
Its fall wou'd grind my *bones* to dust,
And crush my spirit dead.
13. But from th' impending, fatal blow,
CHRIST JESUS snatch'd my soul;
Tho' weighty, worlds to overthrow,
His shoulders bore the whole.

14. My

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14. My soul still shudders at the thought,
But wonders at the grace;
And ev'ry *bone* can n't chuse but shout
Th' almighty SAVIOR's praise.

PAUSE *third.*

15. My soul the plague of plagues had got,
It blister'd all my skin;
My flesh did taint, my bones did rot,
The leprosy of sin.

16. My skin (my outward conduct) shew'd
I was extremely bad:
From all my flesh corruption flow'd,
And no part soundness had.

17. Bruises, and wounds, and stinking sores,
From head to foot were found;
And in my *bones* (my noblest pow'rs)
Did rottenness abound.

18. Long with disease quite stupify'd,
My danger was unknown;
Had I in this condition dy'd,
I must to hell have gone.

19. At length a doctor came, but not
Of healing, but of *law*;
Unskill'd to cure, no ease I got,
No help from him cou'd draw.

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9. With dreadful aspect, angry look,
Like some inhuman *Turk*,
I the commands, he said, had broke,
And bade me, up and work.
11. Trembling, I strove in vain to rise,
"Alas, I am too weak!"
"Up, or be damn'd" (the law replys)
"Up, or thy *bones* I'll break."
12. In vain for help I begg'd and cry'd,
For he no help cou'd give:
He prob'd my wounds, but he apply'd
No plaister lenitive.
13. No ointment made with creature art,
My wounds cou'd mollify;
Nor knew I, rack'd with tort'ring smart,
For help where to apply.
14. I groan'd aloud, with dismal roar,
But roar'd aloud in vain:
And till I wallow'd in my gore,
My ulcers ran amain.
15. When just o'erwhelm'd in black despair,
Just ready to expire;
To heal me, did my *CHRIST* appear,
Without call, fee, or hire.

26. HE only came because HE lov'd,
And heal'd my dying soul:
HE with a word my plague remov'd,
My broken *bones* made whole.
27. Sure must my very *bones* rejoice,
Since CHRIST has healed me;
My *bones* must cry, with chearful voice,
"LORD, who e'er lov'd like THEE!"

CXXII.

PROV. xvii. 27.

1. **B**Y GOD's quick'ning breath,
Rais'd from spiritual death,
What *an excellent spirit the true Christian hath?*

2. Himself and his GOD,
By him understood,
How vile is the former, the latter how good.

3. His legal hopes slain,
No longer in vain,
By the law he imagines salvation to gain.

4. Its extent fully known,
By the SPIRIT as shewn,
Its strictness and justice he freely will own.

5. Insufficient

5. Insufficient he fees
All self-righteous pleas,
and on JESUS alone trusts for pardon and peace.

6. In HIM grace divine,
With justice can join,
Without clearing the guilty to save souls like mine.

7. His boasting is this,
CHRIST JESUS is his,
He has purchas'd his pardon, has promis'd him bliss.

8. HE who first did reveal
These veritys will
Give th' infallible witness the kingdoms broad seal.

9. In each happy heir,
The SPIRIT doth bear
His witness most certain: HIS likeness they wear.

10. The father of lyes
But vainly denys
Truths taught and attested and seal'd from the skies.

11. As the blessed effect,
In all GOD's elect,
His heavenly knowledge their paths doth direct.

12. Head knowledge alone
Leaves the heart hard as stone,
His beams give no heat like the beams of the moon.

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13. But where CHRIST shall shine,
His rays all divine,
Warm, fructify, quicken hearts barren as mine.

14. Beholding HIS face,
Tho' but seen in a glass,
They are chang'd to HIS likeness by powerful grace.

15. HIS love where'er felt,
Will make the heart melt.
To none sin's so loathsome as those freed from guilt.

16. Self ruin'd and lost,
Lying low in the dust,
With deepest contrition they own the law just.

17. No defense, no excuse,
No plea will they use,
To self-righteous schemes will all credit refuse.

18. " Forbid it, O GOD,
" That THY law just and good
" Shou'd e'er loose its due, tho' its due be my blood.

19. THY favor wou'd be
" No comfort to me,
" If THY favor was gain'd with dishonor to THEE."

20. In language like this
Will the Christian express
His regard for GOD's justice: his vileness confess.

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21. While he views with delight,
How in JESUS unite
Both justice and mercy each equally bright.
22. Their union alone
In GOD's only Son
Can ever content or delight such a one.
23. But this blessed view
Which the SPIRIT doth shew,
Produces such longings as hell can't subdue.
24. "Curfed idols be gone,
"This JESUS alone
"I chose for my husband, I seek for my own.
25. "Ere since HIS first beam
"Of glory supreme
"My soul did enlighten, how odious ye seem.
26. "No longer then dare
"With HIM to compare,
"The varnish is melted, I see what ye are.
27. "To bats and to moles,
"And hells darkeſt holes,
"Away ye deluding ſeducers of ſouls.
28. "Curfed idols be gone,
"Leave my heart alone,
"CHRIST JESUS ſhall have it, CHRIST JESUS or none.
29. "Yes

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29. " Yes SAVIOR most bright,
" Fount of life and of light,
" THOU only henceforward canst give me delight.

30. " O grant me but this,
" 'Tis infinite bliss
" To appropriate JESUS and say I am HIS.

31. " Yet should HE deny
" A gracious reply,
" I'll lye at HIS feet, and lye there till I dye.

32. " But can I be *there*
" A prey to despair?
" Will the SAVIOR of sinners be deaf to my pray'r?

33. " My soul still had been
" The captive of sin,
" Had HIMSELF not produced this new passion within.

34. " Most surely HE will
" These longings fulfill,
" HE knows a denial my spirit would kill.

35. " Yes loveliest one,
" THOU must be mine own,
" My happiness now is secure as THY throne.

36. " As my love must be
" Implanted by THEE,
" 'Tis an evident token THOU first lovedst me.

37. " THY

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37. "THY love cannot fail,

"Therefore I must prevail,

"Tho' foes without number my soul shou'd affail.

38. "Ev'n I in THY might,

"May run to the fight,

"I'll follow THY banner so gloriously bright.

39. "Tho' army's oppose

"Of mightiest foes

"They'll fly if my captain HIS face only shows.

40. "War boldly I make

"With the force of the lake,

"I fight in CHRIST's strength, and I war for HIS sake.

41. "These lusts once so dear,

"No peace shall have here,

"Thro' grace I'm determin'd no *Agag* to spare.

42. "Tho' indwelling sin

"Is living within,

"LORD send a consumption and make him look thin,

43. "Sin slew my best friend,

"And if HE will help lend,

"I'll now be sin's plague and its death in the end.

44. "I only confide

"In JESUS who dy'd,

"In HIM is all fullness I shall be supply'd.

T

45. "He'll

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45. "HE'll furnish me still
" With power and skill,
" And ever work in me to do and to will.
46. "I'm weak and unwise,
" But grace shall suffice,
" My head is CHRIST JESUS in HIM my all lyes
47. "His love will endure,
" And I am secure,
" For while my GOD lives my welfare is sure.
48. "Shou'd I fall, by HIS grace
" Me again HE will raise;
" In the end I must conquer and shew forth HIS praise.
49. "My name is imprest
" On HIS arms, on HIS breast,
" The indelible marks cannot e'er be eras'd.
50. "In the mansions above
" I shall sing of HIS love;
" I shall dwell in HIS bosom and never remove.
51. "Tis now my sole care,
" By watching and pray'r,
" Each day to be rip'ning that glory to share.
52. "Who the building begun
" Shall lay the top stone,
" With gladness and shoutings of grace! grace alone!

CXXIII.

GEN. iii. 9.

1. **A**LL the long day that Adam fell,
 Impatient gaping for his prey,
 Stood open-mouth'd the dog of hell,
 For man condemn'd to dye that day.
2. In vain he licks his hungry jaws,
 And whets his fangs, and rolls his tongue,
 And growling wonders at the cause,
 Why threat'ned vengeance waits so long.
3. "Not so Heav'n's king his fury rein'd
 "When I transgress'd; immediate seiz'd,
 "The highest peer of heav'n was chain'd;
 "The least reprieve HIS wrath displeas'd.
4. "Why then delays HIS idle bolt,
 "To strike this rebel earth-worm dead;
 "Fain wou'd HIS partial thoughts find out
 "Some way to save that fav'rite head."
5. At length behold the GOD descends,
 But darting pity from HIS eyes;
 HE grasp'd no thunder in HIS hand,
 Yet at his HIS voice the rebel flies.

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6. *Where art thou Adam? at my voice,
Why flys my creature as afraid?
Once did MY presence thee rejoice;
Now thou dost seek the thickest shade.*
7. *Where art thou? ah! not where thou wast?
Thy shame declares thy nakedness;
Thy robe of righteousness is lost;
Thy soul has lost her glorious dress.*
8. *Well mayst thou blush thy GOD to meet,
But whither runs the ruin'd fool?
Will circling leaves thy crimes secrete,
Or hide the foulness of thy soul?*
9. *Not all the shade of Eden's groves
Can screen thee from MY piercing eye;
Nor cou'd earth's deepest caverns prove
Thy shelter, shouldst thou thither fly.*
10. *Where art thou? ah! yon fiend replys,
With hellish rapture in his breast;
" Slain by my arts, that sinner dyes,
" In hell he soon shall be my guest.*
11. *" Thy breakfast fruit, thy supper fire,
" There I this night will welcome thee,
" And sound Abaddon's horrent lyre,
" With cursed yells in symphony.*

12. *Where*

12. *Where art thou? ah thou little know'st,
Nor knows that envious spirit more;
Nor art thou hid, nor art thou lost,
Nor out of MINE, nor in his pow'r.*
13. *Where art thou? here within MY heart,
Safe in MY cov'nant and MY love;
Nor shalt thou from thy GOD depart;
Nor shall the serpent victor prove.*
14. *Thy wretched fall I well foreknew,
Its non-prevention I decreed,
More wisdom, pow'r, and grace to shew,
And deeper wound the devil's head.*
15. *Ere thou wast form'd, or Heav'n was built,
The wond'rous plan OUR council lay'd;
I gave MY oath to bear thy guilt,
And save a remnant of thy seed.*
16. *I injur'd justice will repay;
I in MY soul HIS sword will sheathe;
GOD's holiness and love dislay,
And save each soul that shall believe.*
17. *O GOD of mercy who can sound
Bottomless depths of love divine;
Here are the thoughts of angels drown'd,
And all conception lost but THINE.*

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18. Yet of this love can sinners hear,
 And slight and hate THY bleeding son;
 Scarce drops one eye the grateful tear,
 Nor feels one heart more hard than stone.
19. LORD let THY voice dead sinners rouse,
 To know their state, to seek THY grace;
 Then here and in THY upper house,
 We'll join THY sov'reign love to praise.

CXXIV.

G E N. xxi. 8.

1. **O**F Abram's son, the promis'd heir,
 Doth Moses 'specially declare,
 " *He grew and he was wean'd:*"
 From whence by men of heav'nly wit,
 As from each part of sacred writ,
 Instruction may be gain'd.
2. *They only who believe* indeed,
 They who are CHRIST's *are Abram's seed*;
 And of the promise, heirs;
 To them all needful grace is giv'n,
 And safe reserv'd for them in heav'n
 A future crown is theirs.

3. True *Isaacs* they, the *sons of joy*,
Whose pleasures never fade nor cloy,
 Tho' mock'd by Ishmael :
The peace which oftentimes they know,
The joys that makes their souls o'erflow,
 Earth cannot give nor steal.
4. Poor worldlings, like *Ketturah's* race,
To seek themselves a dwelling place,
 O'er desert earth may roam :
But *these* the fav'rites of their God,
Find in HIS bosom their abode,
 And ever dwell at *home*.
5. They may approach the Deity,
And holdly, *Abba, Father*, cry ;
 HE answers to the name :
Adopted by HIS firm decree ;
And *born-again* in time they be :
 They hold a double claim.
6. His *sons*, and consequently *heirs*,
HIMSELF and all HE has is theirs ;
 And they may freely use :
Cloathing and food will HE supply ;
His council and HIS company,
 HE will not them refuse.
7. *They* too, acquainted with themselves,
How weak they are, what needy elves,
 But babes in very deed :

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On HIM each moment they *depend*,
Their dear, their best, their only friend;
And HE supplys their need.

8. Born from above they own their birth,
Disdain to grovel on the earth,
And t'wards their home *aspire*:
Their heav'nly Father they revere,
His word, HIS cause, to them is dear,
His glory they desire.

9. Each new-born soul HIS *image* bears,
Each *now* the *fainter* likeness wears,
Upon HIS filial breast;
And, *longs* to have it *plainer* shine,
By the good SPIRIT's hand divine,
On all his soul imprest.

10. Their many imperfections known,
There's *room* for growth they freely own;
God will the *means* afford:
Their souls are HIS continual care,
His blessing makes them strong and fair,
They feed upon HIS *word*.

11. They drink HIS love than wine more sweet:
HE gives HIMSELF to be their meat,
God's sacrificed LAMB:
Well *may* their spirits grow and thrive,
CHRIST when they droop will them revive,
Adored be HIS name.

12. Yes,

12. Yes, *shall* each babe in JESUS grow,
His Father's faithfulness to show;
This growth each babe *desires*;
The LORD hath firmly *promis'd* this;
The greatness of their future bliss,
This growth in grace *requires*.
13. GOD gives, and HE will bless their food;
Their GOD will make HIS promise good,
HE does not work by halves:
They shall from strength to strength go on;
Like palm-trees grow, on Lebanon;
And thrive like fatted calves.
14. Each rip'ning for HIS heav'nly home,
Stronger and stronger shall become;
And each hold on HIS way;
Until, compleat the work divine,
In GOD's own image each shall shine,
In realms of endless day.
15. Tho' by *degrees* the work proceed,
Its full perfection is decreed,
'Tis what we all expect;
Nor shall he baulk'd a hope so great,
JESUS HIS image *will* complete,
In all HIS co-elect.
16. One mystic body *they* and HE,
They to their head conform'd *must* be,
Adorn'd with ev'ry grace:

In

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In holiness their souls shall grow;
And 'till as they are known they know,
Their knowledge shall increase,

17. Doctrins and dutys they shall learn,
'Till they the place of each discern,
And each in place approve:
Their teacher is a GOD; HIS skill
Attracts, directs, and aids their will;
And lifts the heart above.

18. In *symetry proportionate*,
GOD on the soul doth operate;
No grace *alone* is found:
If heart-felt knowledge be within,
There will humility be seen,
And faith and love abound.

19. The SPIRIT in the soul elect,
True zeal and meekness will connect;
And joy with godly fear:
Thus various virtues as they join,
Mingling their radiance divine,
Evince the soul sincere.

20. And what tho' still there dwell within
A lawless law of death and sin,
Which oftentimes may rage;
To mortify its cursed pow'r,
And help in ev'ry trying hour,
The SPIRIT doth engage.

21. Sin shall decay, and faith increase
 (And this be more and more the case)
 Like David's house and Saul's :
 JEHOVAH leads us to the fight,
 And by and by no Canaanite
 Shall dwell within the walls.
22. His growing children GOD will *wean*
 From earth and all its trifles mean,
 By HIS contraining love :
 " With idols what have we to do,
 " Gewgaws and play-things all adieu,
 " Our treasures are above."
23. Content, and teachable, and mild,
 The Christian, like a weaned child,
 Is to his GOD resign'd :
 The more his graces thrive and grow,
 The more he's wean'd from things below,
 Nor snuffs the empty wind.
24. The harlot *world* with all her train
 Of riches, pomps, and pleasures vain,
 No more attracts his eyes :
 The fools that suck her fair-skin'd breast
 Draw wind and vanity at best,
 Their pleasure quickly dyes.
25. Wise Providence with prudent care,
 Robs wormwood on earth's bosom fair,
 To wean the Christian thence :

But

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But food substantial JESUS gives,
And now the strong believer lives
By faith, and not by sense.

26. Nor wean'd alone from *earth* and *sin*,
But idol-*self* that reign'd within,
And govern'd all things once :
'Tis JESUS now must reign alone—
" Come down, proud self, and quit thy throne ;
" For I thy sway renounce"—

27. " Yes, LORD I do myself abhor,
" With self I wage perpetual war ;
" Let self be crucify'd :
" O that the SPIRIT's sword may kill,
" Self-righteousness and all self-will,
" And ev'ry kind of pride."

28. For this he longs, for this he prays,
For this he labors all his days,
Nor shall he pray in vain :
The day of death, or rather life,
Shall end eternally the strife,
And ev'ry sin be slain.

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29. His soul *made perfect* then shall rise,
Triumphant to her native skys,
And join the choir above,
To sing aloud redeeming grace,
And sanctifying mercy praise,
And everlasting love.

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20 MA 59



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Lord what a thoughtless wretch was I
Before Thy finger touch'd mine eye
I neither knew myself nor Thee
Yet fancy'd all was well with me

2.
A stranger to the plague within
Thou kept (in part) from outward sin
My blind presumption that there were
But few who could with me compare

3.
Regardless of a Saviors blood
High in my own esteem I stood
And look'd as lofty and as fair
As any whited sepulcher

4.
But Thine enlightning Spirit came
And made me see how vile I am
Thy Justice and my Guilt made known
And shook my haughty Babel down

5.
I labor'd but 'twas all in vain
To build my Babel up again
Dutys on Dutys heap'd but still
The righteous Law could not fulfil

6.
Long time my soul herself did tire
With laboring in the very fire
The lightning flashing in my face
So loth was pride to stoop to grace

7 At

7.

At last when all my strength was gone
I found that I was quite undone
I found my Condemnation just
My legal hopes sank down in dust

8.

Just at that moment Jesus came
He hushed the Thunder, quenched the flame
He freely pardoned all my sin
And bade eternal life begin

O thou whose providence divine
Fulfills thine own decrees
And overturns the Schemes of Man
Or prospers if it please

2.

Controuling all, by none controul'd
Thine Arm is ever strong
All-wise, all-holy, just & kind
Thou canst do nothing wrong

3.

Worm as I am, a Rebel once
But now subdu'd by Grace
I glory in thy Sovereignty
And there my Bliss I place

4. In

4.

In Thee Delighting No Thy Care
I woud my way commit
Thou orderst every step I take
For thou hast ponder'd it

5.

"Into this world No Do Thy Will
And not mine own I came"
So said thy Son and may his Grace
Teach me to say the same

6.

Body and Soul redeem'd with Blood
O God are both Thine own
I lay them at Thy footstool low
Before Thy sacred Throne

7.

My outward Ways, my inward Thoughts
Direct, succeed, prevent
Give or withhold or reassume
I ought to be content

8.

Nothing I absolutely ask
Except more Grace to be
With thy good pleasure satisfy'd
And swallow'd up in thee

How sweet and pleasant woud it be
Could I but live alone to thee
If Soul and Body both were Thine
Wholly possess'd by Grace divine

2.

O may thy Spirit in me dwell
All rivals from my heart expell
Be every Action, Thought & Word
Devoted to my dying Lord

3.

O strengthen me thy Will to do
And what thou wilt to suffer too
O may thy Service be my meat
Far sweeter than the food I eat

4.

O be thy pleasure always mine
I wish to have no will but thine
This Lord is heav'n enough for me
Quite to be swallowed up in thee

On a Wine Glass with the Foot
broken off-

A Glass without a foot am I
I ever need a holding hand
Without thee Lord I fall, I dye
For of myself I cannot stand

Falling

Falling and frail without a stroke
If thou one moment let me go
My Comfort's spill, my heart is broke
And hell itself I sink below

Ps. 37. 4.

One Thing only I require
Nor can without it rest
Grant me Lord but this desire
I am completely blest
Let me ever near thee dwell
In thy house O Lord abide
See thy face thy glory tell
And there from trouble hide

2.

All thy Beauty to behold
Thy glory to discern
Hear thyself thy truth unfold
And at thy feet to learn
Weaned from Earth to rest in Thee
On Thee as my Portion live
Thine would Lord be heav'n to me
O Lord this Blessing give

Cant. v. 2 — 8.

It was the Voice of my Jesus that spake
When kindly he knock'd at my Door
I slept but my heart was awake
Lord leave me to slumber no more

2.

How tenderly did he entreat
"Come open my sister my love"
But not all his language so sweet
My frozen affections could move

3.

"Come open my dove undefil'd
Thy Jesus why shouldst thou slight
My head with the dew is all fill'd
My locks with the drops of the night

4.

With stupid Ingratitude I
To frame my excuses begun
My coat of profession laid by
How should I again put it on

5.

The scandal of Jesus's cross
I that it my feet would defile
Was loath the world's favor to lose
Who lately had ceas'd to revile

6. My

6.

My Savior was griev'd to the Soul
But just as he turn'd to depart
He put in his hand by the hole
And push'd back the bolt of my heart

7.

The force of omnipotent Love
My Soul tho so languishing felt
My bowels began for to move
My frozen affections to melt

8.

Tho late so unwilling to stir
I rose my beloved to find
I felt my hands dropping with
Which he on the lock left behind ^{myrrh}

I open'd but to he was gone
I fainted ^{at} sorrow & shame
My curd lukewarmness I own
There's none but myself that I
blame

10.

My Spirit it wounds to reflect
How tenderly was it He spoke
It reaked his love with neglect
O God how my Bosom does ache

11. I

11.

I call but he answers me not
I mourn and most justly I may
Me also the watchmen have smote
My wall they have taken away

12.

Young converts take warning by me
Of spiritual sloth to beware
But O when my Jesus you see
Remember my case in your prayer

13.

Methinks while my story I tell
And mention my Jesus's name
My Bosom with ecstasy swells
It kindles my love to a flame

14.

There's somewhat within me forbodes
My Jesus will see me again
His Chariot I hear on the road
Return blest Jesus Amen —

Gen. xxiv. 56.

When Abrams servant to procure
A wife for Isaac went
Rebekah met, his suit prefer'd
Her Parents gave Consent

2

Yet for ten days at least they urg'd
His Journey to Delay
"Hinder me not" the man reply'd
Since God has sped my way

3.

So cries my Soul whom lovely Christ
Unto Himself did wed
"Hinder me not" nor friends nor foes
Since God my way has sped

4.

Stay says the World a little while
And taste my pleasures sweet
"Hinder me not" my soul replies
Because the way is great

5.

Stay ~~my old master~~ Satan my old master cries
Or force shall thee detain.
"Hinder me not" I will be gone
My God has broke thy chain

6. In

6.

In all my Lords appointed ways
 My Journey I'll pursue
 Hinder me not my Brethren dear
 For I must go with you

7.

Thro Aoods or Flames if Jesus lead
 I'll go where'er he goes
 Hinder me not shall be my cry
 Let whose will oppose

8.

Thro Dutys and Thro trials all
 I'll go at his command
 Hinder me not for I am bound
 To my Immanuel's Land

9.

When Christs own servant calls
 me home
 Still this my cry shall be
 Hinder me not come welcome death
 I'll gladly go with thee

Whatever the Case with others be
 No room to boast have I
 Free was the Grace that pity'd me
 Without one Reason why

2.
 I know (but with I felt it more)
 And willingly confess
 My heart was nothing but Deceit
 And desperate wickedness

3.
 All native power I disclaim
 And rectitude of will
 My Soul refus'd to bow to God
 Tho freely bent to ill

4.
 By Nature far estrang'd from God
 I farther lov'd to stray
 Till turn'd by his almighty hand
 I never sought his way

5.
 I never till he touch'd my Eyes
 In Jesus Beauty saw
 Nor wish'd to move a step to him
 Till he began to draw

6.
 An unaccustom'd Bullock still
 Prone daily to backslide
 I want his rod to drive me on
 And his own hand to guide

7. Give

Give me more feelingly to know
 How vile and weak I be
 Convince me that my all I owe
 Almighty Love to Thee

Lord it is sweet when in thy Light
 I look on Things Divine
 And wish and try & sometimes dare
 To call a Savior mine

2.
 In him what Beauty have I seen
 Since He illum'd mine Eye
 Thou Father art in him well pleas'd
 In him well pleas'd am I

3. 20 MA 59
 In him to save the vilest Vile
 Thy Attributes agree
 A just Salvation free & full
 Is that which pleases me

4.
 Thy great Salvation I approve
 I love this Way alone
 Strengthen my Faith that I may claim
 This Savior for my own

5.
 On Christ I'd lean & rest & live
 I give myself away
 Take all I am give all thou art
 Dear Lord don't say me nay

h
e